

# INDEX

TO

VOLUMES XIX. AND XX. OF THE ASIATIC RESEARCHES

AND TO VOLUMES I. TO XXIII.

OF

THE JOURNAL OF THE ASIATIC SOCIETY

OF

**BENGAL.**

---

CALCUTTA:

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1856.





## ~~P R E F A C E~~

THE following Index owes its origin to a desire to render the varied and valuable matter contained in the Transactions of the Asiatic Society easy of reference to the Compiler. In submitting it to the Members, he is anxious that nothing more should be expected from it than just what it assumes to be—a resumé of the several volume indices to the Journal of the Society and to the last two volumes of the Asiatic Researches. All attempt at systematic classification has been suppressed, and little more has been done than to record, under the usual alphabetical arrangement, the subjects, the names of the authors, and the local connexion of the articles as they appear in their titles. The appendix includes :

1st, An Index to the Numismatic Papers, Notices and Plates that have appeared in the Journal ; compiled by G. H. Freeling, Esq. B. C. S.,

2nd, A reprint of Col. Sykes's List of Ancient Inscriptions published in the Journal.

3rd, Mr. Piddington's Index to the Indian Geological, Mineralogical and Palæontological papers in the Researches and the Journal of the Society, and in the Gleanings of Science ; and

4th, A Table of Indian Coals Analyzed at the Calcutta Assay Office, including those published in the Gleanings in Science, September, 1831, arranged according to localities extracted from the Report of the Coal Committee ; by Mr. Jas. Prinsep.

R. M.

20th December, 1856.



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*Note.*—The leading word—if an author's name, is printed in Small Capitals, if the name of a place, in Italics, if a common noun, in Roman letters. The Roman numerals indicate the volume and the Arabic figures the page referred to. The letters A. R. mark the Asiatic Researches.

ABBAS MIRZA, Prince of Persia, ii. . . . .	..	Page	147
ABBOTT, J. Notes on the Ruins of Maunkyala, xxii. . . . .	..		570 ✓
——— List of the Rajahs of Sealkote, xviii. . . . .	..		177
——— Some account of the Battle Field of Alexander and Porus, xvii. . . . .	..		619
——— Addendum on the Battle Field of Alexander and Porus, xviii. . . . .	..		176 ✓
——— Process of working the Damascus Blade of Goojrat, xvi. . . . .	..		417
——— Additional Observation on the Damascus Blade of Goojrat, xvi. . . . .	..		666
——— On a Sculpture from the site of the Indo-Greek city of Bucephalia, xvi. . . . .	..		664
——— On the Manufacture of the Matchlock of Koteli, xvii. . . . .	..		277 ✓
——— Remains of Greek Sculpture in Potowar, xviii. . . . .	..		131
——— Account of certain Agate Splinters found in the clay stratum bordering the river Narbudda, xiv. . . . .	..		756
——— Remarks upon the occurrence of Granite in the bed of the Narbudda, xiv. . . . .	..		821

ABBOTT, J. Account of the process employed for obtaining Gold from the sand of the River Beyas, with a short account of the Gold Mines of Siberia, xvi. . . . .	Page 266
———— Note on Nurma or Chanderi Cotton, in reference to queries by Mr. Piddington, Journal Asiatic Society, Vol. X. p. 716, xi. . . . .	1188
———— An account of a remarkable Aerolite, which fell at the village of Maniegaon, near Eidulabad in Khandeesh, communicated, with a specimen, to the Asiatic Society. With chemical examination by H. Piddington, xiii. . . . .	880
———— On the Sites of Nikaia and Boukephalon, xxi. . . . .	214
———— On Kunker formations, with Specimens, xiv. . . . .	442
———— On the Ballads and Legends of the Punjab; a Refacimento of the Legends of Russaloo, xxiii. 54, . . . . .	123
———— Gradus ad Aornon, xxiii. . . . .	309
———— On the Mirage of India, xxiii. . . . .	163
ABDUL MAJID, Letter on the subject of the Arbelon Problem, i. . . . .	208
ABDULLAHS, Story of the two, v. . . . .	590
<i>Abi Ma</i> or <i>Amoo</i> or <i>Oxus</i> , Notes on the sources of the, extracted from the Journal of Mr. Gardener, xxii. . . . .	431
<i>Abor</i> Mountains, Geological specimens from, vi. . . . .	661
Aborigines of the Sub-Himalayas, On the, xvi. . . . .	1235
———— Ditto, Addenda et Corrigenda, xvii. . . . .	73
———— of the South, xix. . . . .	461
———— of the North East Frontier, xix. . . . .	309
———— of the Central India, xvii. . . . .	550
———— of the Eastern Frontier, xviii. . . . .	967
<i>Abors</i> and <i>Mishmis</i> , v. . . . .	195
<i>Abu</i> , Jain Temples of, ii. . . . .	161
<i>Acacia Arabica</i> , Properties of the, vi. . . . .	392
Academy, French, Report of the, i. . . . .	111
Account of Tamba Patra Plates, dug up at Baroda in Goojrat, with Facsimile and Translation, viii. . . . .	292
Action of Copper on Ink, v. . . . .	317
ADAM, J. Account of Barren Island in the Bay of Bengal, i. . . . .	128
———— Geology of Bundelcund and Jubbulpore, Memoranda on the, xi. . . . .	392

Address, The Rev. J. Wilson's, to the Bombay Society, v.	Page	304
——— Sir Charles Grey's, i.	.. ..	300
——— to H. H. Wilson, I.	.. ..	563
——— to Rev. Dr. Mill, vi.	.. ..	800
<i>Aden</i> , Ancient Inscription found at, xi.	.. ..	958
——, A couple of hours' Herborization at, xvi.	.. ..	1211
Adi Buddha, v.	.. ..	83
——— System, ii.	.. ..	57
Adi Prajna or Dharma, v.	.. ..	85
<i>Aeng</i> Route from Pakung Yeh in Ava to Arracan, Report on a,		
xi.	.. ..	1136
Aerolite, Fall of an, iii.	.. ..	413
———, An account of a remarkable, which fell at the village		
of Maniegaon, xiii.	.. ..	880
Afghan people and dialect, and on the connexion of the Pushto		
language with the Zend and Pehlavi and the Hebrew. Some		
Remarks on the Origin of the, xxiii.	.. ..	550
Affghanistan, Extracts from a Report on subjects connected with		
x. 797,	.. ..	977
——— and the neighbouring countries. Memoir on the		
Climate, Soil, Produce and Husbandry of, viii. 745, 779, 869		
1005, ix. 33,	.. ..	189
——— Objects of Research in, viii.	.. ..	145
——— Notices of some Land and Fresh Water Shells		
occurring in, xviii.	.. ..	649
——— On the Mines and Mineral Resources of North-		
ern, x.	.. ..	74
——— On Tabular Returns of the N. W. Frontier Trade		
with, x.	.. ..	257
——— Memoir on the Topes of, iii. 247,	.. ..	321
——— Tables of Barometrical and Thermometrical Ob-		
servations made in, xi.	.. ..	49
——— Antiquities of, iii.	.. ..	321
Agate Splinters found in the clay stratum bordering the river		
Narbudda, Account of certain, xiv.	.. ..	756
Agathocles of Bactria, vi.	.. ..	466
Agni Purana, Analysis of, i.	.. ..	81

<i>Agra</i> , Meteorological Register kept at, xxii. 217-324-424-707,	
xxiii. (17) (34) (46) (54) (73), .. .. .	Page (81)
Agricultural products of India, vi. .. .. .	76
————— and Horticultural Society's Proceedings, i. 214,	257
————— implements of Nepal, vi. .. .. .	957
<i>Ahom</i> , A branch of the Tai family, vi. .. .. .	18
————— extract, Translation of an, vi. .. .. .	980
————— Noble, Description of the Tomb of a, xvii. .. .. .	473
✓ <i>AIKIN</i> , A. Indian Arts and Manufactures, ii. .. .. .	209
<i>Ailurus Porcula</i> and <i>Stylocerus</i> , Anatomy of, xvii. .. .. .	475
————— Addendum on the Anatomy of, xvii. .. .. .	573
<i>Aiswarika</i> System, v. .. .. .	75
<i>Ajanta</i> , Description of Caves at, v. &c. .. .. .	557
<i>Ajaib al Mukhlukat</i> , Notice of the, xiii. .. .. .	632
<i>Ajmur</i> , Copper Mines at, iv. 295, .. .. .	582
<i>AKBAR</i> , Canal Act of the Emperor, with some notes and remarks on the History of the Western Jumna Canals, xv. .. .. .	213
<i>Albatross</i> , Natural History of the, iv. 106, .. .. .	171
————— Observations on the, iv. .. .. .	106
<i>ALEXANDER THE GREAT</i> , Exploits on the Western Bank of the Indus, viii. .. .. .	304
————— Place of his passing the Indus, v. .. .. .	✓ 472
————— Supposed descendants of, iii. .. .. .	76
————— Site of the altars of, vi. .. .. .	57
————— and <i>PORUS</i> , some account of the Battle Field of, xvii. .. .. .	619
————— conjectures on the march of, v. .. .. .	387
————— <i>JAMES</i> , On the tenures and fiscal relations of the owners and occupants of the soil in Bengal, Behar and Orissa, xiv. .. .. .	527
<i>Alexandria ad Caucasum</i> Conjectures on, v. .. .. .	8
————— whether Iskardoh, iv. .. .. .	589
<i>ALI MARDAN KHAN</i> 's Canal, ii. .. .. .	109
<i>ALI VERDI KHAN</i> , The Mausoleum of the Nawabs Soorajood Dowlah and, xxi. .. .. .	504
<i>Alif Leila</i> , Complete manuscript of, v. .. .. .	514
<i>Allahabad</i> , Population of, i. .. .. .	34
————— Census of, iii. .. .. .	244

<i>Allahabad</i> , Note on a Pillar found in the Ganges near Pubna and of another at Kurra near, viii. ..	Page	681
————, Meteors observed at, xi. ..	..	959
<i>Allepo</i> , Arabic Works in a Library at, xxiii. ..	..	44
Alliteration, an Essay on Sanskrita A. R. xx. ..	..	135
Alluvium, Calcutta, Section of, ii. ..	..	369
Almanac, Contents of the New Nautical, i. ..	..	570
<i>Almorah</i> and <i>Gangri</i> , Explanation of the Elevations of places between, xvii. ..	..	527
———— Journal of Capt. Herbert on a Tour from, through parts of the province of Kemaon and British Gurhwal, chiefly in the centre of the Hills, xiii. ..	..	734
Alphabet, recovery of the Lát, vi. ..	..	475
———— of Amarávati vi. ..	..	222
———— of Sind and Marwar, vi. ..	..	352
————, Indian and Greek, compared, vi. ..	..	391
———— of Ahom and Khamti, v. ..	..	757
———— of the Tai language, vi. ..	..	17
———— of Maldavi, v. ..	..	794
Altitudes, on the difference of Morning and Evening, i. ..	..	202
Alum, Native, of Nepal, ii. ..	..	482
<i>Amarávati</i> , Alphabet of, vi. ..	..	222
<i>Ambala</i> , Meteorology of, iv. ..	..	405
Amber mines of Ava, described, vi. ..	..	274
<i>Amerapura</i> , route to Pekin from, vi. ..	..	545
<i>American</i> Lamp Liquid, Analysis of, iv. ..	..	512
Ammonites, Note regarding, iii. ..	..	303
Amulets in use by the Trans-Himalayan Boodhists, ix. ..	..	904
Anahid distinguished from Nanaia, v. ..	..	267
Analyses of Ashes of Plants, ii. ..	..	322
———— of Soils, ii. ..	..	434
———— of Books ii. 380, 417, 551,..	..	597
ANDERSON Wm. Attempt to identify some of the places men- tioned in the Itinerary of Hwian Thsang, xvi. ..	..	1183 ✓
———— Notes on the Geography of Western Afghanistan, xviii. ..	..	553 0
———— Ibn Howkul's Account of Khorasan, xxii. ..	..	152

ANDERSON, Wm. Ibn Howkul's Account of Seestan, xxi. Page	365
—— ditto of Scinde, xxi. .. ..	49
—— Sketch of the Recorded Revenues of the States beyond the Sutlej about 1750 to 1800, xviii. .. ..	822
Aneroid, on the adaptation of the, for the purposes of surveying in India, xx. .. ..	320
—— and Marine Barometers and Sympiesometers in Cyclones, On the comparative action of the, xx. .. ..	219
Angami Hills, and other parts of Upper Assam, Extract from a Memoir of some of the Natural productions of the, xvii, ....	57
Anglometer, Cowles', Description of, i. .. ..	551
Angular, Geometry, Remarks on the Essay on the Theory of, xi. .. ..	240
—— Geometry, On the Theory of, xi. .. ..	230
Ankoy Tea Hills, Visit to, iv. .. ..	95
Annealing, Effects of, On Metals, ii. .. ..	141
Annual Report of the Asiatic Society, Vide Proceedings.	
Annuities, Tables of Mortality according to the experience of the Bengal Civil Service with the values of, xix. .. ..	250
Antelope Hodgsonii, Further illustration of, i. .. ..	59
——, Tibetan, Description of a new species of, xv. .. ..	334
—— of Nepal, iv. . . . .	487
Anthracite Coal of Duntinnapilly, x. .. ..	341
Antiochus the Great, Discovery of name of, vii. .. ..	156
Antimony, Ores of, at Moulmein, v. .. ..	272
Antiquities of Afghanistan, iii. .. ..	321
—— of the Districts within the Bhopal Agency, &c., Notes on the, xvi. .. ..	739
—— Oriental Character of certain Northern, On the, xxi. .. ..	127
—— Described, by the Bombay Society, v. .. ..	311
—— of Bamian, v. . . . .	707
Appendix to Mr. Blyth's Report for December Meeting 1842 (continued from vol. xii. p. 1011), xiii. .. ..	361
Aqueous Vapour in the Atmosphere and the Temperature of the Dew point by Observations of a dry and wet bulb Thermometer. Tables for determining the computed Elastic Force of, agreeably to Dr. Apjohn's Hygrometric formula, under the direction of Capt. J. T. Boileau, xiii. .. ..	135



Arabian Nights Entertainments, Defence of new edition of the, vi. .. .. .	Page	161
Arabian Nights Entertainments, v. .. .. .	..	514
Arabic Nautical Instruments, v. .. .. .	..	789
——— Work on Navigation, v. .. .. .	..	441
——— Language, Observations on the Physiology of the, xx. .. .. .	..	115
——— Gravestone, Inscription on, vi. .. .. .	..	873
——— Works preserved in a Library at Aleppo, List of, xxiii. .. .. .	..	44
Arabs, some Original Passages on the early Commerce of the, xiii. .. .. .	..	519
Arbelon Problem, Abdul Majid's Note on the, i. .. .. .	..	208
Arch, Gigantic Natural, iii. .. .. .	..	55
Archæological Investigation, Proposed, xvii. .. .. .	..	535
Architecture, as exhibited in the temples of Kashmir, an Essay on the Arian Order of, xvii. .. .. .	..	241
Architectural remains, Proposed Publication of Plates of Hindu, viii. .. .. .	..	384
Architecture, on the Buddhist Emblems of, xiv. .. .. .	..	623
Arctonix Collaris or Sand Hog, Note on the Dissection of the, viii. .. .. .	..	408
Ardokro Coin, Imitations of, v. .. .. .	..	643
Arian Order of Architecture as exhibited in the temples of Kashmir, An Essay on the, xvii. .. .. .	..	241
Armenia Hindu Colony in, v. .. .. .	..	331
Armenian Historical extract, vi. .. .. .	..	81
——— Church, Sketch of 136, v. .. .. .	..	153
——— Era, Origin of, v. .. .. .	..	384
——— Alphabet, On the Invention of the, xiv. .. .. .	..	522
Armenians, Laws and Books of the, x. .. .. .	..	235
ARNOTT's Physics, Further Strictures on, by D. B. i. .. .. .	..	422
Arracan, Heuma or Shendoos, a tribe inhabiting the Hills north of, Notes on the, xxi. .. .. .	..	207
Arracan, Account of, x. .. .. .	..	679
Arracan, History of, iv. .. .. .	..	266
——— Historical Coins of, xv. .. .. .	..	232
——— On the History of, xiii. .. .. .	..	23
——— Mode of Tattooing at, iv. .. .. .	..	206
——— Symbolical Coins of, xv. .. .. .	..	238

Arsaces, Anecdote of, vi.	..	..	Page	81
Arsenical Poisons, On the Detection of, viii.	..	..	..	147
Artonix, Species of, vii...	..	..	..	732
Arts, Indian, Notices of ii. 158-299,	..	..	..	249
— of Nepal, v.	..	..	..	219
<i>Ashergurh</i> , Seal found at, v.	..	..	..	482
Ashmolean Society, Questions from, iv.	..	..	..	295
Asiatic Society of Bombay, Anniversary Address to the, v.	..	..	..	304
— of Bengal, vide Proceedings.				
— Physical Class i. 74, 157, 248, 363, 472,	..	..	..	560
Asoka, Period of his reign, v.	..	..	..	521
— Monuments of, vi. 791,	..	..	..	803
Asphaltic Mastic, to Flooring, Roofing and Hydraulic works in				
India, Memoir on the application of, xii.	..	..	..	534
<i>Assam</i> , Earthquakes and other remarkable occurrences in, from				
January 1839 to September 1843, Memoranda of, xii.	..	..	..	907
— On the Petroleum Beds of, xiv.	..	..	..	817
— Mahapurushyas a Sect of Vaisnavas in, xx.	..	..	..	455
— Geography of Upper, vi.	..	..	..	325
— Notice of the Deo Monnees or Sacred Beads, xvi.	..	..	..	713
— Report on the Manufacture of Tea and on the extent and				
produce of the Tea Plantations in, viii.	..	..	..	497
— Extracts from the Narrative of an expedition into the				
Naga Territory of, viii.	..	..	..	445
— Fossil Shells of, v. ...	..	..	..	519
— Mountain tribes of, v.	..	..	..	193
— Ancient Language of, vi.	..	..	..	18
— Natural History, Specimens of, iv.	..	..	..	587
— Tea Plant, Natural History of, 42, iv.	..	..	..	48
— Silk Worms of, vi.	..	..	..	21
— Coal discovered in, iv.	..	..	..	704
— Tea Plant discovered in Upper, iv.	..	..	..	42
— Ancient land grants on copper plates, lx.	..	..	..	766
Associate Members, Resolution regarding, iv. 236,	..	..	..	287
Astrolabe, Herat, described in No. 118 of the Journal Observa-				
tions on the, xi.	..	..	..	720
— Persian Description of a, x.	..	..	..	759

Astronomical Instruments, Correction of, iv. ..	Page	258
————— Instrument presented by Ram Singh of Khota to the Government of India, Description of an, viii. ..	..	831
————— Observations, Madras, ii. ..	..	380
————— Observations at Bareilly, ii. ..	..	318
Astronomy, Report on, ii. ..	..	48
————— Review of Airy's Essay on, iii. ..	..	251
Asurhar, Note Regarding, iv. ..	..	707
Atmospherical Phenomena, iii. ..	..	345
————— Phenomena observed at Darjiling in the Himalayah Mountains, during the summer of 1852, Notes upon some, xxiii. ..	..	49
Attock, Marble slab from, vi. ..	..	876
Attraction, On the Laws of, ii. ..	..	441
Ava, Richardson's Route from, ii. ..	..	59
— fossils, On new site of, vi. ..	..	1099
— Fossil Bones, On, iii. ..	..	403
— Mines of, ii. ..	..	75
— frontier, Geography of the, iii. ..	..	124
— Minerals from, i. 14, ..	..	305
— Japanned ware of, i. ..	..	169
— Amber mines of, vi. ..	..	274
— Coal from, xxiii ..	..	477
Avatars of Vishnoo, An abstract account of the, from the Pudma Pooran, xi. ..	..	1112
AVDALL, J. ESQ. Translations by, vi. ..	..	81
————— Notes on extracts from the work of Moses Khorenensis on the Geography of Western Afghanistan, xviii. ..	..	588
————— Singular narrative of the Armenian king Arsaces and his contemporary Sapor king of Persia, extracted from the Armenian Chronicles, vi. ..	..	81
————— On the Laws and Law Books of the Armenians, x. ..	..	235
————— A short memoir of Mechithar Ghosh, the Armenian Legislator, ix. ..	..	967
————— Note on the origin of the Armenian Era and the Reformation of the Haican Kalendar, v. ..	..	384

AVDALL, Memoir of a Hindu Colony in ancient Armenia, v. .. .. .	Page 331
————— Note on some of the Indo-Seythic coins found by Mr. O. Masson at Beghran in the Kohistan of Kabul, v. ..	266
————— Memoir of the Life and Writings of St. Nierses Clajensis, surnamed the Graceful Pontiff of Armenia, v. ..	129
Ayoon-ool Hisab, Extract from, ii, .. .. .	552
<i>Azinghur</i> , Report on the Settlement of the ceded District of, viii. .. .. .	77
<i>Bactria</i> , Cabul, and India, History of the Greek and Indo-Seythian Kings, as illustrated by decyphering the ancient legends on their coins, ix. 18, 1217, 38, 251, 339 449, 627—733	
<i>Bactria</i> , Discoveries regarding, iii. .. .. .	155
<i>Bactria</i> , History of, iv. .. .. .	339
————— Punjab and India, Ancient Gems and Seals from, x. ..	147
Bactrian coins, Notes on, ix. .. .. .	531—1217
————— Notice of some counterfeit, ix. .. .. .	393
————— Second notice of some new, xi. .. .. .	130
————— and relics, vii. .. .. .	1047
————— Note on, ii. 37, 312, 405 iii. 247, 331, 364	
iv. .. .. .	327
————— Numismatic Society of London, x. .. .. .	345
————— Description of, and deductions from, a consideration of some new, ix. .. .. .	867
BADDELEY, P. F. H. On Dust Whirlwinds and Cyclones, xxi. 140, 264, .. .. .	333
————— On the Dust Storms of India, xix. .. .. .	390
BÁHÁWAL KHAN, Account of, vi. .. .. .	188
<i>Bahrabad</i> , Topes of Darounta and Caves of, x. .. .. .	381
<i>Bajyah</i> , Fossil Shells discovered at, ix. .. .. .	1126
BAKER, W. E. Note on a Fossil Antelope, from the Dadupur Museum, xii. .. .. .	769
————— On the Fossil Elk of the Himalaya, iv. .. .. .	506
————— Selected specimens of the Sub-Himalayan Fossils in the Dadupur collection, iv. .. .. .	565
————— Note on the Fossil Camel of the Sub-Himalayas, iv. .. .. .	694

BAKER, W. E. Description of the Fossil Elephant's Tooth from Somrotee near Nahure, iii. ....	Page 638
———— Report on a line of levels taken by order of the Right Honorable the Governor General between the Jumna and Sutlej rivers, ix. ....	688
———— Memorandum on the prospect in working the Iron-mines of the Raneeunge District, with a Report on the same subject by Professor Oldham, xxii. ....	484
———— and H. M. DURAND, Sub-Himalayan Fossil Remains of the Dadupur Collection, v. 486—661—579—739—291	
———— Rev. On the Poetry of Madagascar, i. ....	86
BALAMY's translation of the History of Tabary and Ghazzaly's History of the Prophets, xvii. ....	437
Balabhi dynasty, History of the, iv. ....	480
Balantium becarinatum, vi. ....	151
BALFOUR, E. Esq., on the Migratory Tribes of Natives in central India, xiii. ....	1
Balkh, Description of, ii. ....	14
Ball Coal of the Burdwan Mines, Examination and analysis of the, xvii. ....	59
————, a third notice on the, xix. ....	75
Ballads and Legends of the Punjab, On the, xxiii. ....	59
———— of the Punjab, on the Refacimento of the Legends of Russaloo, xxiii. ....	123
Balloon, Ascent of, at Calcutta, v. ....	255
Baloochistan, Notes taken on a Tour through parts of, in 1838 and 1839, xiii. 667, ..	786
Bameean coins, Note on, ix. ....	70
Bameana, Antiquities of, v. ....	707
———— Inscription at, vi. ....	188
———— Extensive ruins near, v. ....	390
———— Idols, Account of the, ii. ....	561
———— Bos Gaurus, On, ix. ....	551
———— Coins found at, Account of, ix. ....	68
Bancoora, Climate of, ii. ....	383
———— Meteorological Tables kept at, i. ....	154
———— Ditto ditto, iii. ....	190

<i>Banda</i> , Report on the Statistics of, xix. . . . .	Page	89
—— district, Catalogue of Plants found in the, 1847-49, xxi. 24, . . . . .		151
<i>Bangalore</i> , climate of, v. . . . .		296
Banyan Tree in Mysore, ii. . . . .		47
BARBE, REV. M. Some account of the Hill Tribes in the interior of the district of Chittagong, xiv. . . . .		380
—— Notices of the Nicobars, xv. . . . .		344
<i>Bareilly</i> , Astronomical Observations at, ii. . . . .		318
—— Revenue of, iii. . . . .		475
<i>Baroda</i> , Account of Tamba Patra Plates dug up at, viii. . . . .		292
Barometer, Horary observations of, v. 51, 243, 298, 299, . . . . .		300
Barometer in Calcutta, &c. i. . . . .		31
—— Influence of the moon on the, iv. . . . .		252
—— Horary Observations of, iv. . . . .		514
—— Fall of, at Macao, vi. . . . .		619
—— Influence of moon's declination on, v. . . . .		585
—— Tables for determining heights by the, xix. . . . .		394
—— Error of new standard, v. . . . .		244
—— Range of, at Berhampoor, i. . . . .		73
—— Wet, Theory of, ii. 260, . . . . .		644
—— On Compensation, ii. . . . .		258
—— Observations on, at the fortress of Cavite, i. . . . .		74
—— Thermometrical, ii. . . . .		194
—— Comparative range in various places, v. . . . .		816
—— at Veracruz, i. . . . .		73
—— Extraordinary Fall of, ii. . . . .		427
Barometers, Method of determining the neutral point of, xvii, . . . . .		533
—— Remarks on the Construction of Newman's improved portable, and on the mode of renewing the Gauge point when lost, x. . . . .		957
Barometric Waves in a Cyclone, Geometrical measurement of the distance from crest to crest of, xxii. . . . .		77
—— Observations, Remarks on some of the disturbing causes in, xii. . . . .		293
—— heights, On, xii. . . . .		298
Barometrical Elevations, ii. 621, . . . . .		643

Barometrical, Elevations in Nepal, vi. . . . .	Page	696
———— altitudes of the Burenda pass, vi. . . . .	..	937
———— and Thermometrical Observations in Affghanistan, Tables of, xi. . . . .	..	49
———— Observations, An account of the Table used for reducing, to 32° Fahrenheit, xxi. . . . .	..	329
———— Altitude of Lahore, i, . . . . .	..	22
———— Observations taken to ascertain the altitude of the station of Purulia in the Ramghur district, xii. . . . .	..	226
<i>Barrackpore</i> , Base measured of, i. . . . .	..	72
<i>Barramahal</i> Soda Soils, Report on the, x. . . . .	..	159
<i>Barren Island</i> , Account of, i. . . . .	..	128
BARROW, H. Horary observations of the Barometer, Thermometer and Wet Bulb Thermometer, made at Calcutta on the 21st and 22nd of December, 1835, v. . . . .	..	51—243
Basaltic tract near Nagpur, v. . . . .	..	110
Baselosaurus, a new fossil, v. . . . .	..	254
Bat described as <i>Tapozous Longomanus</i> by Gen. Hardwicke, Descriptive notice of, xi. . . . .	..	784
— of the genus <i>tapozous</i> , Descriptions of three Indian species, x. . . . .	..	971
Bat, Descriptive Notice of described <i>Taphozous longimanus</i> , by Genl. Hardwicke, xi. . . . .	..	784
Bats of the genus <i>Megaderma</i> , Notice of the predatory and sanguivorous habits of the, with some remarks on the blood-sucking propensities of other <i>Vespertilionidæ</i> , xi. . . . .	..	255
<i>Batavian</i> Researches, Analysis of, ii. . . . .	..	597
BATTEN, J. H. Esq. Journal of Capt. Herbert's Tour from Almorah in a N. W. and S. W. direction through parts of the Province of Kumaon and British Gurhwal, chiefly in the centre of the hills, xiii. . . . .	..	734
———— A few notes on the subject of the Kumaon and Rho- hilcund Turace, xiii. . . . .	..	887
———— Extract from the journal of J. Weller on a trip to the Vulcha and Unta Dura Passes, xii. . . . .	..	78
Battle Field of Alexander and Porus, Some account of the, xvii. . . . .	..	619

Bauddha worship, Classified objects of, v.	Page	94
<i>Bay of Bengal</i> , Note to accompany a Chart of the, with the average courses of its hurricanes from A. D. 1800 to 1846, xvi.	847	
BAYLEY, E. C. Esq. Note on some Sculptures found in the district of Peshawar, xxi.	606	
————— Note on two Inscriptions at Khunneara in the Kangra district, xxiii.	57	
Beams, Table of Scantings of, iv.	227	
BEALE, J. W. Esq. Influence of the moon on the weather, xxi.	501	
BEDFORD, J. R. Esq. On the Meteorology of Rampur Bauleah, xxi.	593	
————— Contribution to the Statistics of Bengal, xxii.	387	
Bees' Love for Mango, ii,	355	
<i>a Beerbhoom</i> , On the Iron Works of, xiv.	754	
<i>Beghram</i> , Gems found at, x.	613	
————— Tope and city of, v.	5	
————— On ancient coins of, v.	1	
<i>Behar</i> Mica mines, A Sketch of the, xx.	295	
————— Note on an Inscription from, xvii.	492	
————— Geological features of zillah, xv.	55	
————— Notice of inscriptions in, viii. 347, ix.	65	
————— Notes on places in the Province of, supposed to be those described by Chy Fa Hian, the Chinese Buddhist Priest, who made a pilgrimage to India at the close of the fourth century, A. D., xvi.	953	
————— Sanskrit inscription from, xvii.	492	
<i>Behat</i> , ancient town of, iii.	43	
<i>Bellary and Byapore</i> , Notes, principally geological, on the tract between, xi.	929	
Bells, Inscriptions on two Arracan, vi.	1064	
<i>Benares</i> , Geological Remarks during the march from, (old road) viâ Hazareebaugh, Bankoora and Burdwan to Barrackpore, xiii.	862	
————— Ancient gold coins found near, in 1851, xxi.	390	



<i>Bendkar</i> , a people of Keonjur, Notes on the, xi. . . . .	Page	206
<i>Bengal</i> , Coins of the Independent Muhammadan Sovereigns of, xv. . . . .		323
— and <i>China</i> , Short survey of the countries between, showing the great commercial and political importance of the Burmese town of Bhanmo on the upper Irrawaddy, and the practicability of a direct trade, overland, between Calcutta and China, xvii. . . . .		132
BENSON, W. H. ESQ., Description of two new species of <i>Carinaria</i> , lately discovered in the Indian Ocean, iv. . . . .		215
— Extracts from Proceedings of the Zoological Society of London, 1834, iv. . . . .		528
— Notice on <i>Balantium</i> , a genus of the Pteropodous Mollusca, with the characters of a new species, inhabiting the Southern Indian Ocean, vi. . . . .		150
— Descriptive Catalogue of a Collection of land and fresh water shells chiefly contained in the Museum of the Asiatic Society, v. . . . .		741
— Description of the Shell and Animal of <i>Nematura</i> , a new Genus of Mollusca, inhabiting situations subject to alterations of fresh and brackish water, v. . . . .		781
— Corrected character of the genus <i>Cuvieria</i> of Rang, and notice of a second species inhabiting the tropical Indian Ocean, iv. . . . .		698
— Account of a new genus of land snails allied to the genus <i>Cyclostoma</i> of Lamarck, with a description of a species found on the outlying rocks of the Rajmahal range of hills, i. . . . .		11
— Note on the Genera <i>Oxygyrus</i> and <i>Bellerophon</i> , vi. . . . .		316
— Notes on the Rev. F. Mason's paper on the Shells of the Tenasserim Provinces, xviii. . . . .		164
— Account of <i>Oxygyrus</i> , a new Genus of Pelagian shells allied to the Genus <i>Atlanta</i> of Lesueur, with a note on some other Pelagian shells lately taken on board the ship <i>Malcolm</i> , iv. . . . .		173
— Descriptive Catalogue of Terrestrial and		

Fluviatile Testacia, chiefly from the North-east Frontier of Bengal, v. . . . .	Page	350
BENZA, P. M. Geological Sketch of the Neilgherries (Nilgiri) iv.		413
Berlin, Academical Prize question of, i. . . . .		36
Betteah, inscription at, iii. . . . .		245
BETTS, C. Esq., Hot spring at Pachete, ii. . . . .		46
Beylah, Account of a Journey to, viii. . . . .		184
Bhabra, Inscription found near, ix. . . . .		616
Bharatpur, marriage at, ii. . . . .		273
Bhāgalpur, a short notice of an ancient Colossal Figure, Carved in Granite on the Mandar Hill, in the District of, xx. . . . .		272
Bhar and Simlah, Remarks on the Geology, &c. of the country between, viii. . . . .		1037
Bhascara Acharya Siddhanta Sheromani sic dicti operis pars tertia Gunitadheam sive astronomiam continens Latine vertit notasque adjecit, E. Roer, xiii. . . . .		53
Bhilsa, Monument at, iii. 488, 411, iv. . . . .		712
Bhitari Lath, Description of, v. . . . .		661
————— Inscription on, v. . . . .		303
Bhojpur Lingam, xvii. . . . .		154
Bhopal, Copper plate grant from, v. . . . .		377
————— Agency, Notes on the Antiquities of the Districts within the, xvi. . . . .		739
Bhoragurh, Coal of, iii. . . . .		395
Bhotian Banner Inscription, Translation of, v. . . . .		264
Bhurja, Mountain Birch, ii. . . . .		337
BEGGE, H. Despatch to Capt. Jenkins on the Naga hills, x. . . . .		129
Byapore to Bellary via Kannighiri, Notes principally Geological, from, xi. . . . .		941
Bibliographical Notices, xxiii. . . . .		174
Billa Soorgum, Osseous Breccia and Deposit in the caves of Southern India, Note on the, xiii. . . . .		610
BIOT's Notes on Babbage's Decline of Science in England, i. . . . .		206
BIRD, J. Opening of the Topes at the Caves of Kanuri near Bombay, and the Relics found in them, x. . . . .		94
————— On the Historical Geography of Hindustan and on the origin of the social state among the Hindus, ix. . . . .		848

<i>Birabhum</i> , Birds of, ii. . . . .	Page	569
Bird-devouring habits of a species of spider, Note on the, xix.		474
Bird, Note on an undescribed, native of the eastern islands, x.		573
Birds, New or little known, Notices and descriptions of various species of, xiv. 173, 546 xv. 1—280; xvi. 117, . . .		428
—— Two new species of meruline, viii. . . . .		37
—— in the Museum of the Asiatic Society, Catalogue of, x. 628 xviii. . . . .		1000
—— Distribution of European, viii. . . . .		21
—— in Dholbhum, Catalogue of, ii. . . . .		569
—— Remarks on the modes of variation of nearly affined species or races of, xix. . . . .		221
—— Catalogue of Indian, i. 261, . . . . .		313
—— Mode of preserving, iv. . . . .		465
—— of the Dukhun, iii. 418, 536, 597, . . . . .		639
Bivalves, Natural History of New Indian, iv. . . . .		450
BLAND, W. Notes on Delhi, Point Pulo, Tinghie, &c. and on some Pelagic Fossil remains found in the rock of Pulo-Ledah, v. . . . .		575
—— Note on the Pterocyclos of Mr. Benson and Speraculum of Mr. Pearson, v. . . . .		783
—— Note on the Malay Woodpecker, vi. . . . .		952
Blindness, effects of, restoration from, described, vi. . . . .		47
BLUNDELL, E. A. An account of some of the petty states lying north of the Tenasserim Provinces drawn up from the Journals and Reports of D. Richardson, Esq. v. . . . .		688
—— Specimen of the Burmese Drama, translated by J. Smith, viii. . . . .		535
—— An account of some of the petty states lying north of the Tenasserim Provinces drawn up from the Journal and Reports of D. Richardson, Esq. Surgeon to the Commissioner of the Tenasserim Provinces, v. . . . .		601
BLYTH, E. ESQ., Description of a new species of Mole, xix. . . . .		215
—— Remarks on the modes of variation of nearly affined species or races of Birds, xix. . . . .		221
—— Conspectus of the Ornithology of India, Burmah, &c. xix. 229, 319, . . . . .		501

BLYTH, E. Esq., Supplement to the Monograph of the Indian and Malayan species of Cuculidæ, or Birds of Cuckoo family published in vol. xi. pp. 897, 1095, et seq. xii.	Page	240
————— Appendix to Report for December Meeting, 1842, continued from vol. xii. p. 1011, xiii. ..	..	361
————— Notices of various Mammalia, with descriptions of many new species, xiii. . . . .	..	463
————— On the Leiotrichane Birds of the Sub-Himalayas, by B. H. Hodgson, Esq. with some additions and annotations.—A Synopsis of the Indian Pari, and of the Indian Fringillidæ, xiii. . . . .	..	933
————— Notices and Descriptions of various New or Little known Species of Birds, xiv. 173, 546; xv. 1—280; xvi. 117, ..	..	428
————— Description of Caprolagus, a new Genus of Leporine Mammalia, xiv. . . . .	..	247
————— Note on the Sciuri inhabiting Ceylon and those of the Tenasserim Provinces, xviii. . . . .	..	600
————— A general Review of the Species of True Stag or Elaphoid form of Cervus, comprising those more immediately related to the red deer of Europe, x. . . . .	..	736
————— Indian and Malayan species of Cuculidæ, a Monograph of the Birds of the Cuckoo family, xi. . . . .	897, 1095	
————— a supplemental note to the Catalogue of the Birds in the Museum of the Asiatic Society, xviii. . . . .	..	800
————— Supplementary Report of the Curator of the Zoological Department, xvi. . . . .	728, 863,	992
————— Notes on the Nicobar Islands, xv. . . . .	..	367
————— A Monograph of the Species of Wild Sheep, x. . . . .	..	858
————— Notes on various Indian and Malayan Birds, xi. . . . .	..	160
————— Some further Notices of the Species of Wild Sheep, xvi. . . . .	..	350
————— Remarks on the different species of Orangutan, xxii. . . . .	..	369
————— Drafts for a Fauna Indica, comprising the Animals of the Himalaya Mountains, &c. xiv. . . . .	..	845

BLYTH, E. ESQ. Description of another new species of Pika (Lagomys) from Himalaya, x. . . . .	Page 816
———— Notices and Descriptions of various reptiles, new or little known, xxii. . . . .	639
———— Descriptions of three Indian Species of Bat of the genus Taphozous, x. . . . .	971
———— Monthly Report for December Meeting 1842, with addenda subsequently appended, xii. . . . .	925
———— Notice of a Collection of Mammalia Birds and Reptiles procured at or near the station of Cherra Punji in the Khasia Hills, North of Sylhet, xx. . . . .	517
———— Report on the Mammalia and more remark- able Species of Birds inhabiting Ceylon, xx. . . . .	153
———— A Monograph of the Species of Lynx, xi. . . . .	740
———— Notice of the predatory and sanguivorous habits of the Bats of the Genus Megaderma, with some re- marks on the blood-sucking propensities of other Vesper- tilonidæ, xi. . . . .	255
———— A Monograph of the Indian Species of Phyl- loscopus and its immediate Affines, xxiii. . . . .	479
———— Notices and Descriptions of various Reptiles, new or little known, xxiii. . . . .	287
Boa, description of the Indian, vi. . . . .	528
Boats, Calculated tonnage of, iii. . . . .	136
Bohras, Early history of the, vi. . . . .	842
BOILEAU, T. J. Tables for determining the Elastic Force of Aqueous Vapour in the Atmosphere and the Temperature of the Dew Point, by observations of a dry and wet bulb Thermometer, computed agreeably to Dr. Apjohn's Hygro- metric formula, under the direction of, xiii. . . . .	135
———— Observations of Meteors on the night between the 12th and 13th November, 1841, made at the Magnetic Observatory at Simla, x. . . . .	964
———— Mr. Ivory's Tables of mean Astronomical re- fractions, revised and augmented, xiv. . . . .	1
———— Remarks on the Construction of Newman's	

improved Portable Barometer and on the mode of renewing the guage point when lost, x.	..	..	Page 957
BOILEAU, J. T. Description of a Sun Dial in the Court of the Moti Musjid in the Fort of Agra, ii.	..	..	251
Boilers, Earthy crust in, iii.	..	..	479
Bokhara to Meshid, Gerard's Route from, ii.	..	..	143
———— Burnes' Description of, ii.	..	..	224
———— Gerard's account of, ii.	..	..	21
Bombay, Geology of, iv.	..	..	530
———— Harbour, Rise of Spring tides in, ii.	..	..	247
———— Trappean Rocks of, iv.	..	..	530
Bones in Hyderabad Caves, ii.	..	..	77
———— in delta alluvium, ii.	..	..	649
———— Fossil of Jabalpur, ii. 151, 205,	..	..	586
———— Human, in France, ii.	..	..	632
———— of the Jamna, ii. ..	..	..	629
BONITE, Magnetic Observations by la, vi.	..	..	319
Books, Notice of New, iv.	..	..	411
———— List of Chinese, v.	..	..	247
Boorun and Shatool Passes over the Himalaya, Diary of an Excursion to the, in September, 1845, xv.	..	..	79
Bootan, Journal of the Mission which visited, in 1837-38, viii. 208,	..	..	251
———— Memorandum on the Bora Chung of, xi.	..	..	963
Bora Chung or Ground Fish of Bootan, Note on the, viii.	..	..	551
———— of Bootan, Memorandum on the, xi.	..	..	963
Boring Experiment in Fort William, Report on, i. 250, 303, ii. 369, vi. 234,	..	..	498
———— at Jamutra in Cuch, iii.	..	..	40
———— Instructions regarding, iv.	..	..	235
———— for water, Report on, v.	..	..	374
———— at Goga, Section of, vi.	..	..	786
Bos Gaurus, On, by Dr. Spilsbury, ix.	..	..	551
———— (from Madras Journal of Literature,) x.	..	..	579
———— Dr. G. Evans, On, vi.	..	..	223
Boston Ice, Trade of, ii...	..	..	491
Botanic Garden at Seharanpur, Account of, i,	..	..	41

Botany, Indian, i. . . . .	Page	131
————— Notice of, ii. . . . .	..	156
Botanical Discoveries in Assam, v. . . . .	..	674
————— collection from the Eastward, xxiii. . . . .	..	623
Botany of Sylhet, v. . . . .	..	570
Boundary between the territories of Maharajah Gulab Singh and British India as determined by the Commissioners, P. A. Vans Agnew, Esq., and Capt. A. Cunningham of Engineers, Memorandum on the, xvii. . . . .	..	295
BOULDERSON, H. S. Abstract Statement of the Settlement under Regulation VII. of 412 Villages in Zillah Bareilly 1822, iii. . . . .		475
————— Abstracts of a Meteorological Register kept at Caineville Mussooree, (Masuri) iv. . . . .	..	230
————— Astronomical Observations at Bareilly, ii. . . . .	..	318
————— Meteorological Register at Bareilly in 1831, ii. . . . .	..	641
Bovine genera, Illustrations of the, Part I. Skeletons of Bos, Bebos and Bison, the individuals examined, being the common Bull of Nepal, the Gowri Gao of Nepal and the Yak, x. . . . .	..	449
BOWMAN, J. J. R. Narrative of facts attending the Wreck of the Transport <i>Indian Oak</i> on the Loochoo Islands, ix. . . . .	..	916
BOWRING, L. Esq. Descriptive Notice of the District of Jhelum, xix. . . . .	..	43
BOYES, W. J. E. CAPT. Extract from Note Book regarding the Genus <i>Paussus</i> , xii. . . . .	..	421
Brahminical Conquerors of India, Some conjectures on the progress of the, xix. . . . .	..	1
Brahma Vaivartta Purāṇa, i. . . . .	..	217
Brahmanism older than Buddhism, v. . . . .	..	31
Brahooes, Note on the, x. . . . .	..	136
Brahmaputra, Survey of, suspended, iv. . . . .	..	63
BRETT, F. H. Concerning certain interesting Phenomena manifested in individuals born blind, and in those having little or no recollection of that sense on their being restored to sight at various periods of life, vi. . . . .	..	47





<i>Buddha Gaya</i> , Translation of an Inscription in the Burmese		
Language discovered at, in 1833, A. R. xx. ..	Page	161
Buddhism, different systems of, vii. ..	..	142
———— A few Gleanings in, xvii. ..	..	591
———— Quotations from Sanscrit authors on, v. 28, ..	..	71
———— Review of, iii. 382, 425, ..	..	499
———— Gleanings in or translations of passages from a Siamese version of a Pali Work, xvii. part ii. ..	..	72.
———— Indian, Review of E. Burnouf's <i>Histoire du</i> , xiv. ..	..	783
Buddhist Coin or Medal, sent to the Society, through Captain Macleod, by H. H. the Prince of Mekkara, Remarks on a, xiii. ..	..	571
Buddhist Image, inscription on, iv. 132, ..	..	713
———— Priests of Ramree, iv. 29, ..	..	91
———— Monastery at Ningpo in China, an Inscription from a Tablet in a, xiii. ..	..	113
———— Remains in Scotland, iv. ..	..	181
———— Buddhist images discovered at Tagoung, v. ..	..	157
———— Sect of Sakya, ii... ..	..	385
———— Emblems of Architecture, On the, xiv... ..	..	623
———— Chinese account of India, vi. ..	..	61
———— Coins of Behat, iv. ..	..	624
———— Sacred Formula, iv. 195, ..	..	713
Building Materials of the District of Cuttack, forwarded to the Museum of Economic Geology with a set of specimens, Memorandum on, xi. ..	..	836
BURST, G. On the General Vibration or Descent and Up- heaval which seems, at a recent Geological period, to have occurred all over the Northern Hemisphere, xix. ..	..	302
———— On the Encrustation of Steam Boilers and Pipes in India, xix. ..	..	419
———— On the Oriental character of certain Northern Antiquities, xxi. ..	..	127
———— Floods in India for 1849, xx. ..	..	186
———— On the adaptation of the Aneroid for the pur- poses of Surveying in India, xx. ..	..	320
<i>Bukhara</i> , Weights, measures, and coins of, vii. ..	..	892

<i>Bukhara</i> , Coins of Cabul and, vii. . . . .	Page	892
<i>Bukur</i> , Khyrpoor and the fortress of, ix. . . . .	..	1187
<i>Bulcha</i> , and Oonta Dhoora Passes, Journal of Lieut. J. A. Wel- ler to the, xii. . . . .	..	78
<i>Bundelcund</i> , Nurma Cotton of, x. . . . .	..	822
———— Short Vocabulary of the Hinduvee Dialect of, xii.	1086	
———— and <i>Jubbulpore</i> Memoranda on the Geology of, xi.	392	
———— Notice of an Inscription on a slab, discovered in, viii. . . . .	159	
<i>Burdwan</i> Mines, A third Notice on the Ball Coal of the, xvii. 59; xix. . . . .	75	
———— Note on the smelting of the Iron ore of the district of, viii. . . . .	683	
<i>Burenda</i> pass, Trip to the, vi. . . . .	901	
BURKE'S, (DR.) Report on the value of life among H. M.'s troops in India, viii. . . . .	48	
———— Report on the value of life among the Officers and Men in H. Majesty's troops in India, viii. . . . .	48	
<i>Burma</i> , History of, iv. . . . .	401	
Burmese History, Extracts from, vi. 121, . . . . .	405	
———— Chronicles, Extracts from, v. . . . .	158	
———— Varnish, Note on, i. . . . .	110	
———— Books, Catalogue of, v. . . . .	247	
———— Embassies to China, vi. 121, . . . . .	405	
<i>Burma</i> , Wars of the Chinese with, vi. 121, . . . . .	405	
<i>Burmese</i> Drama, translated by J. Smith, Esq., Specimen of the, viii. . . . .	535	
———— Varnish, Free Observations on the, viii. . . . .	70	
✓ BURN, A. ESQ. On the Cotton called Numa, in Guzerat, in re- ply to Mr. Piddington's queries, xi. . . . .	290	
BURNES, A., Some account of the Salt Mines of the Punjab, i.	145	
———— Description of the Salt Works at Panchapadder, Mewar, ii. . . . .	365	
———— Account of an Earthquake at Lahore, on the 23rd January, 1832, i. . . . .	34	
———— On the Colossal Idols of Bamian, ii. . . . .	561	
———— Description of Bokhara, ii. . . . .	224	

BURNES, A., Account of the Jain Temples on Mount Abu in Guzerat, ii. .. .. .	Page 161
————— On the Topes and Grecian Remains in the Panjab, ii. .. .. .	308
————— On the reputed Descendants of Alexander the Great, in the Valley of the Oxus, ii. .. .. .	305
BURNEY, H. Some account of the Lacquered or Japanned Ware of Ava, i. .. .. .	169
————— Discovery of Buddhist Images with Devanágari Inscriptions at Tagoung, the ancient Capital of the Burmese Empire, v. .. .. .	157
————— Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Pekin by the king of Ava, taken from Burmese documents, vi. 121, .. .. .	405, 542
————— Notice of Pagan, the ancient Capital of the Burmese Empire, iv. .. .. .	400
BURT, J. S. Description of the Mode of Extracting Salt from the damp sand beds of the River Jumna as practised by the Inhabitants of Bundelkhund, iii. .. .. .	33
————— Inscription found near Bhabra, three marches from Jeypore on the road to Delhi, ix. .. .. .	616
————— Description of an Instrument for trisecting angles, i. .. .. .	499
————— Notice of an Inscription on a Slab discovered in February, 1838, viii. .. .. .	159
————— Inscription taken from a Baolee at Bussuntgurb, at the foot of the Southern range of hills running parallel to Mount Aboo, x. .. .. .	664
————— Observations on a second inscription taken in facsimile from the neighbourhood of Mount Aboo, x. .. .. .	821
————— Description with Drawings of the ancient stone pillar at Allahabad called Bhim Sen's Gadá or Club, with accompanying copies of four inscriptions engraven in different characters upon its surface, iii. .. .. .	105
BUSWAPUR, On the Western Coast, Notes chiefly geological, xv. .. .. .	380

<i>Bussuntgurh</i> , Inscription taken from a Baolee at the foot of the Southern range of hills running parallel to Mount Aboo, x. . . . .	Page	664
Bûts of Bamian, Description of the, ii. 7, . . . . .	..	561
BUTTER, D. on the preparation of Opium for the China market, written in March 1835, and then communicated to the Benares and Behar Agencies, v. . . . .	..	165
BUTLER, J. Earthquakes in Assam, xviii. . . . .	..	172
BUTTERWORTH, HON. COL., Extract of a letter from, on the Singapore Inscription, xvii. . . . .	..	154
<i>Cabul</i> and Bukhara, Weights, measures and Coins of, vii. . . . .	..	892
———— Journal of a Tour to, iii. . . . .	..	175
———— and Peshawar Territories, Account of parts of the, xiv. . . . .	..	660
<i>Cachar</i> Timber trade, i. . . . .	..	305
<i>Calcutta to Sumbulpur</i> , Account of a Journey from, and from thence to Midnapur through the Forests of Orissa, viii. 367, 474, 606, . . . . .	..	671
<i>Calcutta</i> , Meteorological Register for, Vide Meteorological Register. . . . .		
———— Tides at, iii. . . . .	..	408
———— Section of Alluvium, ii. . . . .	..	371
Calderite, an undescribed Siliceo-Iron and Manganese Rock, On, xix. . . . .	..	145
———— Rocks, On a series of, xx. . . . .	..	207
Cálidása's Poem Uma, ii. . . . .	..	329
Camel's Wool, On the Bactrian or two-humped ( <i>Camelus Bactrianus</i> ) xi. . . . .	..	1182
Camel Draught to Carriages, Documents Relative to the Application of, viii. . . . .	..	591
———— Litters for the Wounded, Note on, viii. . . . .	..	702
Camelidae, Fossil Remains of the Sewalik, ix. . . . .	..	620
Camel of the Sewalik Hills, Note on the Fossil, A. R. xix. . . . .	..	115
CAMPBELL, A. Diary of a Journey through Sikim to the Frontiers of Thibet, xxi. . . . .	..	563
———— On the Literature and Origin of certain Hill Tribes in Sikim, xi. . . . .	..	4

CAMPBELL, Abstract of Meteorological Register kept at the Cathmandu Residency, for July and August, 1837, vi.	Page 889
———— A Note on the Limboos and other Hill Tribes hitherto undescribed, ix.	595
———— A Journal of a Trip to Sikim, xviii.	482
———— On the native Alum or Salajit of Nepal, ii.	482
———— Memorandum on the Bora Chung of Bootan, xi.	963
———— Answer to Mr. Piddington's Queries about Winds, Storms, &c. xix.	457
———— Notes taken at the post-mortem examination of a Musk Deer, 1834, vi.	118
———— Report of the Death of Csoma de Körös, made to G. A. Bushby, Esq. and communicated to the Society, xi.	303
———— Account of the Earthquake at Kathmandu, ii.	564—636
———— On the Nepalese Method of Refining Gold, iii.	622
———— Notes on the State of the Arts of Cotton Spinning, Weaving, Printing and Dyeing in Nepal, v.	219
———— Note on the Mechis, together with a small Voca- bulary of the Language, viii.	623
———— Itinerary from Phari in Thibet to Lassa with appended Routes from Darjeeling to Phari, xvii. p. i.	257
———— Routes from Darjeeling to Tibet, xvii. p. ii.	488
———— Extract of a letter to the Hon'ble the President of the Asiatic Society, On Dr. Hooker's Travels in Sikkim, xvii. p. ii.	572
———— Note on the Lepchas of Sikkim with a Vocabulary of their language, ix.	379
———— Notice of the Nepalese Spirit Still iv.	282
———— Notes on the Musical Instruments and Agricultural and other Instruments of the Nepalese, vi.	953
———— Abstract of a Meteorological Register kept at the Cathmandu Residency for 1837, vi.	610
———— Letter on the Elevation of Peaks in the Himalaya, xvii. p. ii.	576
———— Note of the Salajit of Nepal, ii.	605
———— J. Report on the Soda Soils of the Barramahah, x.	159

CAMPBELL, J. Report upon the Manufacture of Steel in South- ern India, xi. . . . .	Page	217
————— Report on the Kaolin Earth of Mysore, x. . . . .		163
————— Report upon the Construction of Philosophical Instruments in India, xi. . . . .		293
————— Proposed, Manual of Chemistry, xi. . . . .		297
————— Report upon the Improvement of the Silk Manu- facture in Mysore and the Salem Districts, xi. . . . .		218
Canal for Irrigation, Selections communicated by the Sudder Board of Revenue at Allahabad from correspondence respect- ing the proposed formation of a, from the river Jumna near the Village of Kuttha Puther in the Deyra Doon, xi. . . . .		761
———— Act of the Emperor Akbar with some notes and remarks on the History of the Western Jumna Canals, xv. . . . .		213
———— Description of the Doab, ii. . . . .		111
———— of Ali Mardan Khan, ii. . . . .		109
———— of Feroz Shah, ii. . . . .		104
———— at Delhi, ii. . . . .		105
<i>Candahar to Herat</i> , Route from, xiii. . . . .		121
<i>Candahar</i> , Rough notes on the Ornithology of, and of its neigh- bourhood, xvi. . . . .		775
———— Rough notes on the Zoology of, and the neighbour- ing districts, xv. . . . .		135
<i>Cannanore to Seringapatam</i> , Notes chiefly Geological from, by the Hegulla Pass, xv. . . . .		315
<i>Canouj</i> Princes, Genealogy of, iii. . . . .		341
CANTOR, T. Sketch of an undescribed Hooded Serpent with Fangs and Maxillar Teeth, A. R. xix. . . . .		87
———— Catalogue of Malayan Fishes, xviii. . . . .		983
———— Catalogue of Reptiles inhabiting the Malayan Peninsula and Island, xvi. . . . .	607, 897,	1026
———— Catalogue of Mammalia inhabiting the Malayan Peninsula and Island, xv. . . . .	171	241
———— Notice of a skull (fragment) of a gigantic fossil Batrachian, vi. . . . .		538
———— On <i>Teredo Navalis</i> and a natural defence against its ravages, xvi. . . . .		487

Caoutchouc, Mode of forming it into bags, sheets, &c. i.	Page	112
————— tree, Report on, vii.	.. ..	132
————— Memorandum on, vi.	.. ..	320
<i>Cape of Good Hope</i> , Notes regarding the Meteorology and Climate of the, xi.	.. ..	211
<i>Capilavastu</i> , a Town in Rohilkhund, ii.	.. ..	385
CAREY, Minute regarding Dr., iii.	.. ..	303
Carinaria, New Species of, iv.	.. ..	275
————— Natural History of a New, iv.	.. ..	215
Carli, Inscription at, iii	.. ..	495
CARTE, W. E. Notice of Amulets in use by the Trans-Hima- layan Boodhists ix.	.. ..	904
Carnatic, View of the principal Political Events that occurred in the, from the dissolution of the ancient Hindoo Government in 1564, till the Mogul Government was established in 1687, and on the conquest of the capitals of Beejapore and Gol- conda, xiii.	.. ..	421—578
Carnivora, indication of a New Genus of, A. R. xix.	.. ..	60
CARLOS, Account of a Journey to Beylah and Memoir on the Province of Lus, viii.	.. ..	184
CARTON PIERRE, Note regarding, i...	.. ..	110
<i>Cashmir</i> , Hügel's visit to, v. 184,	.. ..	303
————— Notice of Vigne's travels in, v. 56,	.. ..	57
————— A sketch of the Muhammedan History of, xxiii.	.. ..	409
<i>Cashmiri</i> Language, A Grammar and Vocabulary of the, x.	.. ..	1038
————— Language, A Grammar of the, xiii.	.. ..	397—553
Cataclysm of the Indus, On the, x.	.. ..	615
Catalogue of Canouj Princes, iii.	.. ..	341
————— of Kemaon Minerals, vi.	.. ..	653
————— of Dukhun Birds, iii. 418, 536, 597,	.. ..	639
————— of Coins, iii.	.. ..	591
————— of Shells, iii. 93,	.. ..	365
————— of Usbek Tribes, iii.	.. ..	378
————— of Pictures, iii.	.. ..	524
————— of Books iii. 53, 141, 193, 245, 300, 362, 410, 476,	.. ..	525
————— of Monsoons, iii.	.. ..	547
————— of Minerals, iii. 75, 194, 295,	.. ..	394

Catalogue of Moon, Culminating Stars, &c. iii. 97, 140,	Page	297
———— of Nebulæ, Herschel's, &c. ii. .. ..		252
———— of Indian Woods, ii. .. ..		167
———— of Col. Colvin's Fossils, v. .. ..		179
———— of Birds, &c. in the Asiatic Society's Museum, ii. ..		97
———— Ditto ditto, A supplemental Note to the, xviii. ..		800
———— of Oriental Libraries, xxii. .. ..		535
Câterpillar from New Zealand, vii. .. ..		787
Catholic Mission in Tibet, Relics of the, xvii. p. ii. ..		225
Caucasian and Mongolian Affinities, xxii. .. ..		26
CAUTLEY, P. T. Note on the <i>Felis Cristata</i> , a New Fossil Tiger from the Sewalik Hills, A. R. xix. .. ..		135
———— Note on the Fossil Crocodile of the Sewalik Hills, A. R. xix. .. ..		25
———— Note on the Fossil Camel of the Sewalik Hills, A. R. xix. .. ..		115
———— <i>Sevatherium Giganteum</i> , a New Fossil Ruminant Genus from the Valley of the Markanda in the Sewalik Branch of the Sub-Himalayan Mountains, A. R. xix. ..		1
———— Note on the Fossil Hippopotamus of the Sewalik Hills, A. R. xix. .. ..		39
———— Note on the <i>Ursus Sewalensis</i> , a New Fossil Species from the Sewalik Hills, A. R. xix... ..		193
———— Discovery of an Ancient Town near Behat in the Doab, iii. .. ..		43
———— Further account of the Remains of an ancient town discovered at Behat near Seharanpur, iii. .. ..		221
———— On the use of Wells, &c. in Foundations; as prac- tised by the natives of the Northern Doab, viii. ..		327
———— On the Fossil Remains of <i>Camelidæ</i> of the Sewalik, ix. .. ..		620
———— Note on the Teeth of the <i>Mastodon á dents étroites</i> of the Sewalik Hills, v. .. ..		294
———— Canal for Irrigation. Selections communicated by the Sudder Board of Revenue at Allahabad, from correspondence respecting the proposed formation of a, from the river Jumna near the village of Kuttha Putthur in the Deyra Doon, xi. ..		761



CAUTLEY, On the Gypsum of the Himalaya, i. . .	Page	289
———— Note on the Gold Washing of the Gumti River, iv...		279
———— Note on the Mastodons of the Sewaliks, v. . .		768
———— and H. Falconer, M. D. Synopsis of Fossil Genera and Species from the upper deposits of the tertiary strata of the Sewalik Hills, in the collection of the authors, iv. . .		706
<i>Cavite</i> , Barometrical Observations at, i. . .		74
CAVELLY VENKATA, Proposition by, v. . .		436
Caves at Secanderiah, ii. . .		658
Caves at Ajanta, Description of, v. . .		557
Cedar Tree, ii. . .		343
Celtic explanation of Bactrian Coins, vi. . .		98
Census of Murshedabad, ii. . .		567
———— of the town of Gaya, v. . .		373
———— of Allahabad, iii. . .		244
Central Asia, Abstract of a Journal kept by Mr. Gardiner, during his travels, with a Note and Introduction, xxii. . .		283
———— India, Aborigines of the, xvii. . .		550
———— India, Migratory Tribes of Natives in, xiii. . .		1
<i>Cervus Duvacellii</i> , v. . .		240
———— Jarai, Note relative to, i. 66, . . .		115
———— Affinis, Show or Tibetan Stag, On the, xx. . .		388
———— Demorphe, On a new species of, xii. . .		897
Cesspools, On the utility of, in Calcutta, i. . .		100
Ceylonese inscriptions, v. . .		554
Ceylon, History of, iv. . .		407
———— Ancient history of, iv. . .		408
———— Report on the Mammalia and more remarkable species of Birds inhabiting, xx. . .		153
Ceylonese Buddhas, Enumeration of, v. . .		321
CHACH, Expedition of, vii. . .		93
Chain Bridge, Quantity of iron in, xvii. p. i. . .		1
CHAMPION, CAPT. Notice on the Coleoptera of Hong Kong, xvii. p. ii. . .		206
<i>Chandpur</i> Well, Note on a Geological Section of the, vi. . .		54
CHANDRA GUPTA, name occurs in inscriptions, iii. 119, . .		261
———— Identification of, vi. . .		15

CHANDRA GUPTA, Coins of, iii. . . . .	Page	268
————— Remarks on, iii. . . . .	..	266
————— His epoch fixed, v. . . . .	..	526
Changes of climate, On certain supposed, i. . . . .	..	424
CHAPMAN, H. Meteorological Register kept at Darjeling for August, and for April, May, June and July, 1837, vi. . . . .	700—888	
————— On the Climate of Darjeling, vi. . . . .	..	308
————— J. S. Notes on the Gems found at Beghram, x. . . . .		613
Charak puja, ii. . . . .	..	609
Chardwar, in Assam, Ruins of, iv. . . . .	..	185
Charj or Otis Bengalensis, On the, xvi. . . . .	..	883
Charka, Account of a Luminous Meteor seen at, lat. 24° 06, long. 81° 02, on the morning of the 11th April, 1842, xii. . . . .	..	235
CHEAP, G. On Geological Specimens from Egypt, xvii. p. i. . . . .	..	342
Cheedooba Island, Report on the, x. 349, . . . . .	..	419
————— Island, Examination and Analysis of Soil brought from the, x. . . . .	..	436
————— Report on the Soil brought from, x. . . . .	..	447
————— group, Qualitative Examination of the native Copper found on Round Island in the South East of Ramree, xii. . . . .	..	904
Chemistry, Manual of, xi. . . . .	..	297
Chepang and Kusunda Tribes of Nepal, xvii. p. ii. . . . .	..	650
Cherra Punji, Notice of a collection of Mammalia, Birds and Reptiles procured at or near the station of, xx. . . . .	..	517
————— Account of, iii. . . . .	..	25
————— Register of Rain at, i. 420, . . . . .	..	477
————— Remarks on its climate, i. . . . .	..	297
Chetni, Analysis of Mountain, iv. . . . .	..	699
CHHEDI LOHAR'S journal translated, vi. . . . .	..	696
China, Note on the White Wax of Flata Limbata, xii. . . . .	..	898
Chinese trade with Moulmein, vi. . . . .	..	989
————— Buddhist Priest, who made a pilgrimage to India at the close of the fourth century, A. C. Notes on, xvi. . . . .	..	953
————— Books, Catalogue of, v. . . . .	..	246

<i>Chinese</i> Government described, vi. .. ..	Page	557
—— Wars with Burma, vi. 121, .. ..	..	405
—— Travels in India, vi. .. ..	..	61
—— Language, M. Stanislas Julien on the Study of the, xii. ..	..	816
—— Tartary, History of, iv. .. ..	..	659
—— Tartary, Description of, iv. .. ..	..	653
—— Tartary, Geography of, iv. .. ..	..	654
—— Cymbals, Manufacture of, iii. .. ..	..	595
—— Relation with Kokan, iii. .. ..	..	373
—— Varnish, Analysis of, i. .. ..	..	183
—— Vermilion, Note on preparing, i. .. ..	..	151
—— Paper Manufacture, iii. .. ..	..	477
Cheru Antelope, Note on, iii. .. ..	..	134
<i>Chittoor</i> , Notes on the Western Coast of, xv. .. ..	..	380
<i>Cho Lagan</i> (Rakas Tal) Cho Mapan, Narrative of a Journey to, (Manassarowar) and the valley of Pruang in Guari Hundes, xvii. p. ii. 93, 127, .. ..	..	327
Cholera Morbus visited Burma, in 1706, i. .. ..	..	419
Chærotherium, a new fossil Genus, v. .. ..	..	127
CHRISTAEN, J. Prashnottaramála or the Catechetical Dialogue of S'uka, xvi. .. ..	..	1223
CHRISTIE, A. T. Porcelain Clay found at Mangalore, x. .. ..	..	967
Chronology, Buddhist, examined, v... ..	..	521
—— of Makkah and the Hyaz before Mohammad, chiefly founded upon Genealogy, xx. .. ..	..	349
Chronometers, On the rates of, as influenced by the Local Attraction of Ships and Terrestrial Magnetism, xx. .. ..	..	61
Chuch Namah, History of Sindh, x. .. ..	..	267
Chulchulheera of the Hills, Memoranda on the, and on some Lichen from the Himalayas in the Collection of the Asiatic Society, x. .. ..	..	377
CHY FA HIAN, Places in the Province of Behar, supposed to be those described by, xvi. .. ..	..	953
Cicada, Note on the Wild Sheep of the Hindoo Koosh and a Species of, ix. .. ..	..	440
Civil Service, Life in the, i. .. ..	..	277
Classification of Rocks, i. .. ..	..	528

Classification of the Aborigines of Nepal, iii. ..	Page	215
CLAYTON Sergeant, Description of the Tomb of an Ahom Noble, xvii. ..		473
Climate of Fossil Elephant, iii. 18, ..		
—— Change of, i. ..		424
CLINT, L. Translation of a tale by Insha Allah Khan, xxi. ..		1
Cloths, silk, made in Assam, vi. ..		37
Coal discovered by Lieut. H. Bigge, vi. ..		243
—— beds of Assam, vii. ..		948
—— discovered in Assam, iv. ..		704
—— New site of, at Nerbadá, iv. ..		648
—— from Hoseinabad, iii. ..		366
—— of Bhoragurh, iii. ..		395
—— from the Fort boring, vi. ..		709
—— discovered in Cuttack, vi. ..		320
—— from Kamrup in upper Assam, vi. ..		243
—— Bedjeegurh, vii. ..		839
—— of Behar, vii. ..		964
—— Ten Specimens from Capt. Burnes, vii. ..		848
—— discovered in the Tenasserim provinces, vii. ..		701
—— Table of, vii. ..		197
—— Level in the Indian fields, vii. ..		65
—— of Sylhet, ii, 47, vii. ..		959
—— and Iron Mines of Talcheer and Ungool, &c. Report on the, viii. ..		137
—— Field of Tenasserim, Papers relative to the New, viii. ..		385
—— Discovery of, in a new site, x. ..		300
—— Committee, Report of the, ix. ..		198
—— from Cuba, i. ..		366
—— Spontaneous combustion of, i. ..		476
—— from Moradabad, ii. ..		264
—— from Hoshungabad, ii. 435, ..		647
—— Syneq Kyong and Oogadong, ii. ..		368
—— Khyook Phyo, ii. 549, ..		596
—— from Peshawar, ii. ..		267
—— from Arracan, ii. ..		263
—— Beds in the Namsang Naga Hills, xvii. ..		489

Coal, Analysis of, ii. 263, 264, 368, 549, 596, ..	Page	647
— Field of the Damoodah Valley and the adjacent countries of Beerbhoom and Poorooleah as applicable to the present date 1842, A description of the, xi. ..	..	723
— from the neighbourhood of Darjeling, Examination and Analysis of four specimens of, xxiii. ..	..	381
— from Ava, xxiii. ..	..	714
Coals, Indian, Table of, Analysis of, xxi. ..	..	270
<i>Cochin China</i> , Geography of, vi. 373, 737, vii. ..	..	317
Cochin Chinese, Dictionary of, iv. 182, 408, v. 374, ..	..	833
Cochineal of Herat, ii. ..	..	652
Coel, On the habits of the, viii. ..	..	684
Coins, Indo-Scythic Legends of coins, vi. ..	..	98
— Estimate of Society's collection of, i. 392, vi. ..	..	156
— Bactrian, Note on, ii. 37-312, 405, iii. 247, 331, 364, iv. 327, ix. ..	..	531
— from Keramat Ali, iii. ..	..	247
— of Dr. Gerard and Mohan Lal, iii. ..	..	364
— of Gen. Ventura, iii. 591, iv. 327, vi. ..	..	986
— of Manikyala, iii. ..	..	315
— from Behat, iv. 56, ..	..	624
— Roman from Manikyala, iii. 563, ..	..	635
— from Behat, iii. 221, ..	..	227
— Col. Stacy's collection of, iv. ..	..	295
— dug up at Singapore, vi. ..	..	896
— Bactrian, Notices of some counterfeit, ix. ..	393,	1217
— New Bactrian, A Second Notice of some, xi. ..	..	130
— of Canouj, iii. 411, 433, iv. ..	..	634
— Indo-Scythic, iii. 159, 172, 441, iv. ..	568,	629
— of Chandragupta, iii. ..	..	268
— Indo-Sassanian group, vi. ..	..	288
— Tregear's collection of, vi. ..	..	319
— of Ceylonese Rajas, vi. ..	..	298
— Legends of the Saurashtra series of, vi. ..	..	377
— Application of the Lat alphabet to, vi. ..	..	463
— of Cabul and Bukhara, vii. ..	..	892
— Ancient Hindu, from Jyonpur and Oojein, vii. ..	..	1052

Coins, and relics of Bactria, vii. . . . .	Page	1047
— lately received from the University of Christiania by the Asiatic Society, Descriptive list of some, xii. . . . .	..	443
— found at Muhamadpur in the Jessore district, Note on three ancient, xxi. . . . .	..	401
— Note on Col. Stacey's Ghazni, xxi. . . . .	..	115
— Ancient Gold, found near Benares, xxi. . . . .	..	390
— of Indo-Scythian Princes of Cabul, Translation of some uncertain Greek Legends on, xx. . . . .	..	137
— On Sassanian, v. 28, xx. . . . .	..	525
— On preparing Fac-similes of, x. 153, xviii. . . . .	..	976
— Remarks on some lately discovered Roman Gold, xx. . . . .	..	371
— of Mayas, ix. . . . .	..	1008
— of Ardokro, Imitated, v. . . . .	..	643
— of the Independent Muhammedan Sovereigns of Bengal, xv. . . . .	..	323
— of Arrakan, The Symbolical, xv. . . . .	..	238
— do. Historical, xv. . . . .	..	232
— Note on Bameean, ix. . . . .	..	70
— An account of eight Kufic Silver, xx. . . . .	..	537
— Ancient, from Beghram, iii. . . . .	..	153
— Second memoir on Beghram, v. . . . .	..	1
— Third memoir on Beghram, v. 537, . . . . .	..	547
— New Methraic, v. . . . .	..	639
— of Nysean Kings, v. . . . .	..	20
— Grecian series of Bactria, v. 11, 548, ix. 720, . . . . .	..	867
— of Ardokro reverse, v. 58, . . . . .	..	643
— Hindu series, ii. 316, 412, 649, iv. 668, v. . . . .	..	643
— Indo-Scythic, v. 27, 267, ix. . . . .	..	1217
— Ancient Buddhist, iv. . . . .	..	624
— Buddhist, or Medal, Remarks on a, sent to the Society through Captain Macleod, by H. H. the Prince of Mekhara, xiii. . . . .	..	571
— on the Asiatic Society's collection of, i. . . . .	..	392
— Muhammedan, ii. . . . .	..	39
— Greek, Account of, ii. . . . .	..	27
— Roman, from Buxar, ii. . . . .	..	368

Coins, dug up in the Sunderbuns, ii.	..	Page	204
— in the Asiatic Society's Cabinet, ii.	..	..	27
— of Indian Buddhist Satraps, xxiii.	..	..	679
COLEBROOKE, H. memoir of, vi.	..	..	614
Coleoptera of Hong Kong, Notice on the, xvii.	..	..	206
— Collection, for the Museum, ii.	..	..	588
Coleopterous Insects, Instructions for preserving, i.	..	..	324
Collimation, On the measure of, iv.	..	..	258
Colossal Figure Carved in Granite on the Mandar Hill, in the District of Bhagulpur, A short notice of an ancient, xx.	..	..	272
Columba, new species of, v.	..	..	122
COLVIN, J. Bones in the Delta Alluvium, ii.	..	..	649
— Catalogue of a Second Collection of Fossil Bones presented to the Asiatic Society's Museum, v...	..	..	179
— LIEUT. BAKER AND LIEUT. DURAND, Horary Observations taken at Dadupur, in conformity with Sir John Herschel's Circular, v.	..	..	299
Commerce of Kokan, iii.	..	..	376
Commerce of the Arabs, Some Original Passages on the early, xiii.	..	..	519
Comparative Geography of Ancient India, An Essay on the, xx.	..	..	227
Comparison of Indus and Ganges, i...	..	..	20
Compass used by the Maldives, v.	..	..	793
— Division of the Arabic, v.	..	..	788
Concan, Geology of, v.	..	..	761
Conductors to Powder Magazines, Official correspondence on, ix.	..	..	277
CONOLLY, A. On Sambhur salt, v.	..	..	798
— Extracts from Demi-Official Reports on a Mission into Khorassan, x.	..	..	116
CONOLLY E. Notes on the Eusofzye Tribes of Afghanistan, ix.	..	..	924
— Sketch of the Physical Geography of Seistan, ix.	..	..	710
— Journal kept while Travelling in Seistan, x.	..	..	319
— Observations upon the past and present condition of Oujein or Ujjayani, vi.	..	..	813
— On Gems and Coins, xi.	..	..	137

CONOLLY, E. Note of Discoveries of Gems from Khandahar,					
ix.	..	..	..	Page	97
—————	Note on the above, ix.	..	..		100
Conostoma Semodius	Glaucopinæ or Rasorial	Crows inhabit-			
ing the northern region of Nepal, x.	..	..	..		856
Conversazione at Government House, v.	..	..	..		682
Convocations, Buddhist, vi. 508, 719,	..	..	..		727
Cooch Behar, History of, vii.	..	..	..		1
COPE, H. Memorandum Regarding the Recently Discovered					
Ruins of Ranode in Scindeah's Dominions, xvi.	..	..	..		1079
————— AND H. LEWIS, Some Account of the Town and					
Palace of Feerozabad, xvi.	..	..	..		971
————— On Lichens in the Himalayas, x.	..	..	..		828
————— A connected View of the Species of Lichens with					
the Botanical Relationship existing between them and the					
Indian Productions, x.	..	..	..		888
Copper mines of Singhana, iv.	..	..	..		581
————— Land Grant, Note on a, x.	..	..	..		98
————— Ores of Cuba, Analysis of, i...	..	..	..		366
————— Its action on ink, v.	..	..	..		317
————— discovered in Assam, ix.	..	..	..		766
————— mines of Kumaon and Ghurual, viii. 471, vii. 934, xii.					
453, ..	..	..	..		769
————— in the territory of Luz near Bela, Memoranda respect-					
ing the existence of, ix.	..	..	..		30
————— ores of the Deogur Mines, Detailed Report on the,					
xx.	..	..	..		1
————— mines of Nellore, iv. 574,	..	..	..		579
————— mines at Ajmir, iv. 295,	..	..	..		582
————— Ores obtained in the neighbourhood of Darjeling, xxiii.					477
Coromandel Coast, Geological notes from Pennour to Pon-					
dicherry in the, xv.	..	..	..		204
Correspondence, Semimenstrual Inequality of the Tides, iv.					
517,	..	..	..		712
————— regarding the Tibet Mission, xvii.	..	..	..		89
Cosis of Nepal, Memorandum relative to the seven, xvii.	..	..	..		646
————— of Nepal, Quality of the, v.	..	..	..		369



Cotton, Soil suitable to, v. .. ..	Page	314
—— Catalogue of Nepalese, v. .. ..		224
—— in Guzerat, called Nurma, On the, xi. .. ..		290
COURT, A. On the Province of Taxila, v. .. ..		468 ✓
—— On Alexander's march to India, v. .. ..		387
—— Collection of Facts which may be useful for the comprehension of Alexander the Great's exploits on the Western Banks of the Indus, viii. .. ..		304 ✓
—— Extracts translated from a Memoir on a Map of Peshawar and the Country comprised between the Indus and the Hydaspes, the Pencelaotis and Taxila of Ancient Geography, v. .. ..		468 ✓
—— Further Information on the Topes of Manikyala being the Translation of an Extract from a Manuscript Me- moir on Ancient Taxila, iii. .. ..		556 ✓
—— Conjectures on the march of Alexander v. .. ..		387
COWLES, C. Description of the Anglometer, an Instrument for working Lunar Calculations, i. .. ..		551
Crab, Indian, i. .. ..		474
CRACROFT, W. Radiation in Valleys, ii. .. ..		649
—— Notes relative to the collection of some Geolo- gical Specimens in the Kasia Hills, between Assam and Nank- low, iii. .. ..		293
—— On the Measurement of the Ilahy Guz of the Emperor Akber, iii. .. ..		360
CRUTTENDEN, C. J. Note on the Mijjertheyn Somalees, xiii. .. ..		319
Creation, Ahomese account of the, vi. .. ..		980
Crocodile of the Sewalik Hills, Note on the Fossil, A. R. xix. .. ..		25
Crops, Rotation of, iii. .. ..		147
CSOMA DE KÖRÖS, Analysis of the Sher Chin, Phalchhen, Dkon Seks, Do, De, Nyang Das and Gyut. Being the second division of the Tibetan Work entitled the Kah Gyur, A. R. xx .. ..		393
—— Analysis of the Dulva, a Portion of the Tibetan work entitled the Kah Gyur, A. R. xx. .. ..		41
—— Abstract of the Contents of the Bstan Hgyur, A. R. xx. .. ..		553

CSOMA DE KÖRÖS, Notices on the Life of Shákya extracted from Tibetan Authors, A. R. xx. . . . .	Page	285
————— Report of the death of, xi. . . . .		303
————— Further Notes respecting the late, xiv. . . . .		823
————— Note on the white satin embroidered Scarfs of the Tibetan Priests by Major T. H. A. Lloyd, with translation of the motto on the margin of one presented to the Asiatic Society, v. . . . .		383
————— Analysis of a Tibetan Medical Work, iv. . . . .		1
————— Translation of a Tibetan Passport, dated A. D. 1688, ii. . . . .		201
————— Note on the Origin of the Kala Chakra and Adi Buddha Systems, ii. . . . .		57
————— Geographical Notice of Tibet, i. . . . .		121
————— Donation to, by Hungarian Noblemen, i. . . . .		204
————— Origin of the Shákya race translated from the La or the 26th volume of the Do class in the Kagyur, commencing on the 16th leaf, ii. . . . .		385
————— Extracts from Tibetan Works translated, iii. . . . .		57
————— Interpretation of the Tibetan Inscription on a Bhotian Banner taken in Assam and presented to the Asiatic Society by Captain Bogle, v. . . . .		264
<i>Cuba</i> , Coal from, i. . . . .		366
————— Analysis of Copper Ores of, i. . . . .		366
————— On the Silver Mines of, i. . . . .		423
Cuculidæ, A Monograph of the Indian and Malayan Species of, xi. 897, . . . . .		1095
Cuculus, Mr. Hodgson On, viii. . . . .		136
<i>Cumbum</i> on the Western Coasts of India, xv. . . . .		380
CUNNINGHAM, J. D. Notes on Moorcroft's Travels in Ladakh, and on Gerard's Account of Kunâwar, xiii. . . . .		172; 223
————— On the Embankments of Rivers, xviii. . . . .		697
————— Notes on the Antiquities of the Districts within the Bhopal Agency, xvi. . . . .		739
————— Inscription from the Vijaya Mandir Udayapur, xvii. . . . .		68
————— On the Ruins of Putharee, xvii. . . . .		305

CUNNINGHAM, J. D. On the Lingam at Bhojpur, xvii.	Page	154
————— A. A sketch of the Second Silver Plate found at Badakshan, x.	.. .. .	570
————— Correction of a mistake, regarding some of the Roman coins found in the Tope at Manikyala opened by M. Court, iii.	.. .. .	635
————— Notes on Captain Hay's Bactrian Coins, ix.		531
————— Notice of some Counterfeit Bactrian Coins, ix.	.. .. .	393
————— Verification of the Itinerary of the Chinese Pilgrim Hwan Thsang through Affghanistan and India, xvii. p. i. 13, p. ii.	.. .. .	476
————— Notice of some unpublished Coins of the Indo-Scythians, xiv.	.. .. .	430
————— Proposed Archæological Investigation, xvii. p. i. . .	.. .. .	535
————— An Essay on the Arian Order of Architec- ture as exhibited in the Temples of Kashmir, xvii. p. ii.	..	241
————— Abstract Journal of the Route to the Sources of the Punjab Rivers, x.	..	105
————— Description of, and Deductions from a consideration of, some new Bactrian Coins, ix.	..	867
————— Note to be Appended to my Account of the Coins of Mayas in the Article on some New Bactrian Coins, ix.	.. .. .	1008
————— New Bactrian Coins, Second Notice of some, xi. . .	.. .. .	130
————— Second Notice of some Forged Coins of the Bactrians and Indo-Scythians, ix.	..	1217
————— Journal of a trip through Kulu and Lahul to the Chu Mureri Lake in Ladak, xvii. p. i.	..	201
————— Memorandum detailing the boundary be- tween the territories of Muharajah Gulab Sing and British India, xvii. p. i.	.. .. .	295
————— Note on the Limits of Perpetual Snow in the Himalayas, xviii.	.. .. .	694
————— Coins of the Indian Buddhist Satraps, xxiii.		679

CUNNINGHAM, A. Correspondence of the Commissioners deputed to the Tibet Frontier, xvii.	..	Page	89
Curatorship, Correspondence regarding the Society's, vi.	77,		493
<i>Cutch</i> , Boring in, iii.	.. .. .		40
—— Fossil Shells of, vi.	.. .. .		159
<i>Cuttack</i> , Memorandum on Building Materials of the district of, xi.	.. .. .		836
—— Inundation, i.	.. .. .		25
Cylinder (A) and certain gems collected in the neighbourhood of Herat, xi.	.. .. .		316
Cyprinidæ, On Indian, A. R. xix. 217, vii. 941, viii.	..		650
<i>Dadoopoor</i> Museum, Note on a Fossil Antelope from the, xii.	..		769
Dadupanthi, Translation of the books of, vi. 480,	..		750
<i>Dakhan</i> , An Account of the Mammalia of, i.	..		161
DALTON, T. E. Account of a Visit to the Jugleo and Seesee Rivers in upper Assam, xxii.	.. .. .		511
—— On the Meris and Abors of Assam, xiv.	..		426
—— Visit to Dewangeri, xviii.	..		66
—— Earthquakes in Gowhatty, xviii.	..		173
—— Notes on the Mahápurushyas, a sect of Vaishnavas in Assam, xx.	.. .. .		455
—— Report of a Visit to the Hills in the Neighbourhood of the Soobanshiri River, xiv.	.. .. .		250
Damascus Blade of Goojrat, Process of working the, xvi.	..		666
<i>Damoodah</i> Valley, A description of the Coal Field of the, and the adjacent countries of Beerbhoom and Poorooleah as applicable to the present date, 1842, xi.	.. .. .		723
Dam-slucies of the Doaab Canal, Description of the, i.	..		454
<i>Darjeling</i> , Climate of, vi.	.. .. .		308
—— to <i>Thibet</i> , Routes from, xvii. p. ii.	.. .. .		488
—— Examination and Analysis of four Specimens of Coal from the Neighbourhood of, xxiii.	.. .. .		381
—— Copper Ores obtained in the Neighbourhood of, xxiii.	.. .. .		477
—— in the Himilayah Mountains, Atmospherical Phenomena observed at, during the Summer of 1852, Notes upon some, xxiii.	.. .. .		49

<i>Darounta</i> , Caves of Bahrabad and Topes of, x. . . . .	Page	381
DASHWOOD, T. Abstract of a Meteorological Register kept at Muzafferpur in Tirhut (Lat. 26° 7' 29" N.; Long. 85° 24' 30" E.) iii. . . . .	..	79
Dative and Accusative Cases in Bengali and Hindustani, On the connections of the, xxi. . . . .	..	105
Daud Putras, Origin of the, vii. . . . .	..	27
DAVIDSON, S. C. Note on the habits of the Coel and on the discovery of Isinglass, viii. . . . .	..	684
DAVIS, C. E. Climate of Singapore, ii. . . . .	..	428
DAWE, W. Memorandum of the progress of sinking a well in the bunds of Chandpur, near the foot of the hills, vi. . . . .	..	52
Days esteemed fortunate, vi. . . . .	..	810
DE CANDOLLE on Longevity of Plants, iii. . . . .	..	196
DE LA HOSTE, Memoranda respecting the existence of copper in the territory of Luz near Bela, ix. . . . .	..	30
————— Theory of Crops, iii. . . . .	..	147
DEAN, E. On the Fossil Bones of the Jumna River, iv. . . . .	..	495
————— Notice of the Temple called Seo Byjnauth, (Siva Vaidyanátha) discovered on the 3rd December, 1834, on the Hill of Unchapahar, in the Shekawati Territory, iv. . . . .	..	361
————— On the Strata of the Jumna Alluvium, as exemplified in the Rocks and Shoals lately removed from the bed of the river, and of the sites of the Fossil Bones discovered therein, iv. . . . .	..	261
Deccan, Diving in the, iii. . . . .	..	45
Dehra Dún, Geology of, i. . . . .	..	96
————— Fossils, Falconer's Note regarding, i. . . . .	..	249
Dehli, Meteorology of, i. . . . .	..	506
———— Geological Section near, vi. . . . .	..	53
———— Inscription from, iii. 483, vi. . . . .	..	794
———— Student's Journal, ii. . . . .	..	19
———— Pillar, presented to the Asiatic Society, vi. . . . .	..	985
———— Ancient Canals in, ii. . . . .	..	105
Deogur Mines, Detailed Report on the Copper Ores of the, xx. . . . .		1
———— Second Notice on the Argentiferous Ores of, xxi. . . . .	..	74
Deo Monnees or Sacred Beads of Assam, Notice of the, xvi. . . . .	..	713

<i>Dera Ghazee Khan</i> to Candahar, Route from, through the Sak- hee Sarwar Pass and Buzdar, with other routes, xiii.	Page	527
Description of some Ancient Gems and Seals from Bactria, the Punjab and India, x. . . . .	.. .. .	147
Desiderata in Botany, iv. . . . .	.. .. .	294
———— of the British Association, iv. . . . .	.. .. .	116
<i>Devamunni</i> on the Western Coast, S. India, xv. . . . .	.. .. .	380
Dew Point and Wet Bulb Thermometer, Table of, iv. . . . .	.. .. .	50
DHARMA-PAL, Raja, Account of, iii. . . . .	.. .. .	219
<i>Dhari</i> Falls, The passage from the, to the Hiranphal, xvii. p. ii.		210
<i>Dholbhum</i> , Birds of, ii. . . . .	.. .. .	597
<i>Dhunakar</i> Hills, Birbhúm, Note on a Specimen of Iron from the, xix. . . . .	.. .. .	77
Diamond in the possession of the Nizam, On the, xvii. . . . .	.. .. .	151
———— Mines, ii. . . . .	.. .. .	403
Dictionary, Cochin Chinese, Note on a, iv. . . . .	.. .. .	182
———— Burmese to be printed, vi. . . . .	.. .. .	78
Dip of Magnetic needle at Madras, vi. . . . .	.. .. .	374
Distillation, Native mode of, iv. . . . .	.. .. .	282
Division, New mode of measuring, iii. . . . .	.. .. .	403
Dkon Seks, Sher Chin, Phal Chhen, Do, De, Nyang Das and Gyut, being the second division of the Tibetan Work, en- titled the Kah Gyur, Analysis of the, A. R. xx. . . . .	.. .. .	393
<i>Doab</i> Alluvium, Geology of the, iv. . . . .	.. .. .	261
—— Canal, Water Mills of the, ii. . . . .	.. .. .	369
—— Canal Dams, i. . . . .	.. .. .	454
Do, De, Sher Chin, Phal Chhen, Dkon Seks, Nyang Das and Gyut, being the second division of the Tibetan Work, entitled the Kah Gyur, Analysis of the, A. R. xx. . . . .	.. .. .	393
Documents relating to the Gates of Somnath, xii. . . . .	.. .. .	73
Dophlas and the Peculiarities of their Language, Notes on the, xx. . . . .	.. .. .	126
DOST MAHOMED KHAN, ii. . . . .	.. .. .	3
DRUMMOND,—On the Mines and Mineral Resources of North- ern Affghanistan, x. . . . .	.. .. .	74
DRURY, L. Remarks on some lately Discovered Roman Gold Coins, xx. . . . .	.. .. .	371

Dugong, Notice of the, ii.	Page	100
<i>Dukhun</i> , Birds of the, iii. 418, 536, 597,	..	639
Dulva, a portion of the Tibetan Work entitled the Kah Gyur,		
Analysis of the, A. R. xx.	..	41
— Abstract of the Contents of the, i.	..	1
<i>Dum Dum</i> , Bones discovered at, ii...	..	649
DUNBAR, W. Discovery of Coal in a new site, x.	..	300
DUNCAN, J. Note on the occurrence of the Bhauddha Formula, iv.	..	713
DURAND, H. M. Specimens of the Hippopotamus and other Fossil Genera of the Sub-Himalayas in the Dadupur Collection, A. R. xix.	..	54
DURGA, Sketch of the temple to, vii.	..	828
Dust Storms of India, On the, xix...	..	390
— Whirlwinds and Cyclones, On, xxi. 140,	..	264, 333
— Whirlwinds of the Punjab, Report on the, xxiii.	..	364
Dye extracted from lichens, vi.	..	892
— from the teak plant, vi.	..	242
Dyeing of Khurwa cloth, &c. ii.	..	158
— Art of, in Nepal, v.	..	219
Earthquakes and other remarkable occurrences in upper Assam, xviii. 173, xii.	..	907
— for the year 1843, Register of Indian and Asiatic, xiv.	..	604
— Memoir on Indian, xii. 257; xiii. 964,	..	1029
— As Soyuti on, xii.	..	741
— in Nepal, ii. 438, 564, ..	..	636
— on the North Western Frontier, Notes on the recent, xi.	..	242
— at Lahore, i.	..	34
EASTWICK, J. B. A Vocabulary of the Scinde Language, xii.		1
Eclipse of Jupiter's Satellites, Observations of, i.	..	504
Eclipses of Jupiter's Satellites at Chuprah, ii.	..	41
Economic Geology, Correspondence respecting the Society's Museum of, iv. 232, xi.	..	322
EDGORTH, M. P. Abstract of a Journal kept by Mr. Gardiner during his travels in Central Asia with a Note and Introduction. xxii.		600

EDGORTH, M. P. Report on the Statistics of Banda,	
xix. . . . .	Page 89
Notes on the Sources of the Abi Moo,	
Amoo or Oxus, extracted from the Journal of Mr. Gardiner,	
xxii. . . . .	431
Description of Mohzarkhala in the	
Kohistan of the Wester Huzara, extracted from the Journal	
of Mr. Gardiner, xxii. . . . .	383
Observations on the Genus Spathium,	
xi. . . . .	145
Catalogue of Plants found in the	
Banda district, 1847—49, xxi. 24, . . . . .	151
A couple of hours Herborization at	
Aden, xvi. . . . .	1211
Register of the Weather at Futteh-	
gurrh (Lat. 27° 21' N. ; Long. 79° 30' E.) from April 1832	
to October, 1833, iii. . . . .	46
Botanico-Agricultural Account of the	
Protected Sikh States, vii. 751, xi. . . . .	26
Register of the Thermometer at Am-	
bala, for 1834, iv. . . . .	405
Grammar and Vocabulary of the	
Cashmiri Language, x. . . . .	1038
Education, On Native, iii. . . . .	504
<i>Egypt</i> , Notes on the Eastern Desert of, from Gebel Afret by	
the Ancient Porphyry Quarries of Gebel Dukhan near to	
the old station of Gebel Gir, xvii. . . . .	584
Memoir on the Regeneration and actual state of	
Medicine in, viii. . . . .	393
Tour through parts of, iv. . . . .	438
Electric spark from Magnet, i. . . . .	477
Electricity, On the progress of, i. . . . .	367
Electro-Magnetism, Experiments on, iv. . . . .	182
Electrotype, On, x. . . . .	478
Elephant, Fossil, of the Nerbudda, vi. 487, its climate, iii. . . . .	18
Medicine for, i. . . . .	155
The Osteology of the, xiii. . . . .	915



Elephant's Tooth, Carved, v. . . . .	Page	248
Elk, The Gigantic, of the Himalayas, v. . . . .	..	184
ELLIOT, W. Comparative List of Upanishads, xx. . . . .	..	606
———— On Bos Gaurus, x. . . . .	..	579
———— J. B. Note on an Inscription found near the Kesariah Mound in Tirhut, (Pl. xvii. fig. 6) iv. . . . .	..	286
———— H. M. Manuscripts of the late, xxiii. . . . .	..	225
———— On Col. Wilford's Ancient Geography of India, xvii. p. i. . . . .	..	452
———— Reports upon His Majesty the King of Oude's Observatory at Lucknow, xvii. p. i. . . . .	..	507
Embankments of Rivers (On the) and on the Nature of Overflowing Rivers in Diluvial Plains, xviii. . . . .	..	697
Encrustation of Steam Boilers and Pipes in India, On the, xix. . . . .	..	419
England, Notes on Natural History, on a Voyage from, iv. . . . .	..	167
Equations, Condition for a Quadrilateral common or re-entrant, xi. . . . .	..	28
Era, Armenian, v. . . . .	..	384
Erawachi, supposed branch to China, vi. . . . .	..	1019
Erolia, Red-billed, of Nepal, iv. 458, . . . . .	..	701
Errors of Astronomical Instruments corrected, iv. 518, . . . . .	..	519
Ethnographical Society of London, Queries respecting the Human Race to be Addressed to Travellers and others, xiii. . . . .	..	919
Ethnography and Geography of the Sub-Himalayas, xvii. . . . .	..	544
Euclid, Translation of, by Sewai Jaya Singh, vi. . . . .	..	938
Euphrates Expedition, Report on the, v. . . . .	..	675
Eurynorynchus Griseus, Specimen of a, v. 127, A. R. xix. . . . .	..	69
Eusofzye Tribes of Afghanistan, Notice on the, ix. 924, xvii, p. i. . . . .	..	624
EVANS, G. Examination of a Mummy Head supposed to be brought from Egypt by Lieut. Archbold, iv., . . . . .	..	322
———— Note on the dissections of the Arctonix collaris or Sand Hog, viii. . . . .	..	408
———— Note on a Specimen of the Bos gaurus, vi. . . . .	..	223
Evaporation at Bokhara, ii. . . . .	..	17

Evaporation, Daily rate of, in Calcutta, xvii. p. I.	Page	236
EVEREST, R. Some Additional Observations in the quantity of Earthy Matter brought down by the Ganges, its depth and velocity, made during the rainy season of 1832 at Ghazipur, i. 238,	.. .. .	549
———— Comparison of the Heights of the Barometer with the distance of the Moon from the Celestial Equator, iv.	.. .. .	252
———— Continuation of a Paper (Journal May, 1835) on the Heights of the Barometer as effected by the position of the Moon, v.	.. .. .	585
———— On the Revolution of the Seasons, v. 281, vi.	.. .. .	303
———— On the amount of Rain-fall at Calcutta as affected by the Declination of the Moon, iv.,	.. .. .	207
———— Remarks upon the Rain and Drought of the last eight Seasons in India, 1831 @ 1838, viii.	.. .. .	313
———— Some Geological Remarks made in the country between Mirzapur and Saugor, and from Saugor Northwards to the Jamna, ii.	.. .. .	475
———— On the Influence of the Moon on Atmospherical Phenomena, iii. 345,	.. .. .	631
———— Note on Indian Saline Deposits, i...	.. .. .	149
———— Register of the Temperature of Ghazipur, ii.	.. .. .	604
———— On the Temperature of Deep Wells to the West of the Jamna, iv.,	.. .. .	229
———— Remarks on a late Paper in the Asiatic Journal on the Gypsum of the Himalaya, i.	.. .. .	450
———— On the Climate of the Fossil Elephant, iii.	.. .. .	18
———— Geological Observations made in a journey from Mussoorie (Masuri) to Gungotree, (Gangautri) iv.,	.. .. .	690
EWER, W. Eclipses of Jupiter's Satellites, ii.	.. .. .	41
Extract from Proceedings of the Numismatic Society of London, 1837, 1838, on the comparative status of circulating media at different periods under the Bactrian and Indo-Scythian Kings, x.	.. .. .	345

Extract from the Proceedings of the Numismatic Society of London, 1837-38, ix...	Page	938
— from Mr. M'Clelland's paper on Indian Cyprinidæ, Asiatic Researches, vol. xix. 217 viii.	..	650
— of a letter from Capt. J. D. Cunningham, on Lingam at Bhojpur, xvii. p. I.	..	154
— of a letter from Col. J. Low, on Singapur Inscription, xvii. p. I.	..	232
— of a letter from Capt. Kittoe, on the ruins of Budh Gya, xvii. p. I.	..	234
— of a letter from Dr. Campbell to the Hon'ble the President of the Asiatic Society, on Dr. Hooker's Travels in Sikkim, xvii. p. II.	..	572
— of a letter from Lieut. R. Strachey, on his visit to Tibet, xvii. p. II.	..	578
— of a letter from Professor Henry to Dr. O'Shaughnessy, on the progress of science in Philadelphia, xvii. p. I.	..	155
— from the late Dr. Voysey's Journals, Trigonometrical Survey in Southern and Central India, xiii.	..	853
Facsimiles of Coins, On preparing, xviii.	..	976
— of various Ancient Inscriptions, v. 340 vi.	..	218
FALCONER, H. Sewatherium Giganteum, a New Fossil Ruminant Genus from the Valley of the Markanda in the Sewalik Branch of the Sub-Himalayan Mountains, A. R. xix.	..	1
— Note on the Fossil Hippopotamus of the Sewalik Hills, A. R. xix.	..	39
— Note on the Felis Cristata, a New Fossil Tiger from the Sewalik Hills, A. R. xix.	..	135
— Note on the Fossil Camel of the Sewalik Hills, A. R. xix.	..	115
— Note on the Ursus Sewalensis, a New Fossil Species from the Sewalik Hills, A. R. xix...	..	193
— On the Aptitude of the Himalayan Range for the Culture of the Tea Plant, iii.	..	178
— Letter to the Secretary of the Asiatic Society on the Cataclysm of the Indus, x.	..	615

FALCONER, H. On Additional Fossil Species of the Order Quadrumania from the Sewalik Hills, vi. . . . .	Page 354
————— Note on the occurrence of Fossil Bones in the Sewalik Range, Eastward of Hardwar, vi. . . . .	233
————— and P. T. CAUTLEY, <i>Sevatherium Giganteum</i> , a new Fossil Ruminant Genus from the Valley of the Mar- kanda, in the Sewalik branch of the Sub-Himalayan Moun- tains, v. . . . .	38
Falconidæ, Description of a New Genus of, xii. . . . .	127
Fauna of the Nicobar Island, Notes on the, xv. . . . .	367
———— Indica, Drafts for a, Comprising the Animals of the Hima- laya Mountains, xiv. . . . .	845
FAUSTUS, Narrative of, vi. . . . .	82
FAYRER, J. Meteorological Observations kept at the Rangoon Field Hospital, xxi. 520 . . . . .	622
<i>Feerozabad</i> , Town and Palace of, in the Vicinity of Delhi, Some account of the Introductory Remarks on the Sites of other Towns, xvi. . . . .	971
Felis Cristata, a New Fossil Tiger from the Sewalik Hills, Note on the, A. R. xix: . . . . .	135
FENWICK, CAPT. Journey of the Passage from the Dhari Falls to the Hirnphal, xvii. p. II. . . . .	210
————— Journal of a Passage down the Nurbudda, from Chekuldeh to Barooch with notices of the most impor- tant obstructions to the Navigation, xviii. . . . .	461
FEROZ SHAH Discovers Fossil Bones, iii. . . . .	529
<i>Feroz</i> Monument, Reading of the, vi. . . . .	577
Ferruginous Spherules imbedded in Sandstone, from Lullutpore in Bundlecund, Notice on the, xvi... . . . .	711
Fessirostral Tribe, a New Genus of the, viii. . . . .	35
Filtering Waters of Tauks in large quantities for the use of Towns, On, xxi. . . . .	473
Financial Report, 1849, xviii. . . . .	860
FINIS, J. A Summary Description of the Geology of the Coun- try between Hoshungabad on the Nurbudda and Nagpoor by the direction of Baitool, iii. . . . .	71
Fish, Natural History of an Extraordinary, iv. . . . .	218

Fish, Fall of, from the sky, ii. . . . .	Page	650
FISHER, F. H. Geological Sketch of Masuri and Landour in the Himalaya, together with an abstract of the Thermometrical Register kept at Landour, during the year 1831, i. . . . .	193	
————— Memoir of Sylhet, Kachar, and the adjacent Districts, ix. . . . .	808	
Fishes, Catalogue of Malayan, xviii. . . . .	983	
Flata lembata, Note on the, xii. 398, . . . . .	1011	
FLEMING, A. Notes on the Iron Ore of Korana, in the Jetch Dooab of the Punjab, with a Qualitative Analysis of the same, xxiii. . . . .	92	
————— Diary of a Trip to Pind Dadan Khan, &c. xviii. . . . .	661	
————— A Report on the Salt Range and on its Coal and other Minerals, xvii. p. II. . . . .	500	
————— Report on the Geological Structure and Mineral Wealth of the Salt Range in the Punjab, xxii. 229, 333, . . . . .	444	
Flora Indica, Review of a New Edition of, i. . . . .	138	
Floods in India, 1849, xx. . . . .	186	
Flowers, Fall of Celestial, ii. . . . .	358	
FOLEY, — Note on the Coal discovered at Khyuk Phyu in the Arracan district, ii. . . . .	595	
————— Note on a Remnant of the Hun Nation (vide chap. 26 of the Decline and Fall of the Roman Empire under the head of Original Seat of the Huns,) v. . . . .	813	
————— Notes on the Geology, &c. of the country in the Neighbourhood of Maulamyeng (vulg. Moulmein) v. . . . .	269	
————— Journal of a Tour through the Island of Rambree, with a Geological Sketch of the Country, and Brief Account of the Customs, &c. of its Inhabitants, iv. 20, 82, . . . . .	199	
FORBES, J. Notes on the Buddhas from Ceylonese authorities, with an attempt to fix the dates of the appearance of the last four, being those of the Maha Bhadra Kalpa (or Present Age), v. . . . .	321	
Forests, On the Influence of climate on, xviii. . . . .	791	
Formulæ for Strain of Materials, iv. . . . .	115	
Fort William, Proceedings of the Committee appointed to superintend the Boring Operations in, ix. . . . .	677	

Fort William, Report on Boring Experiment in, i. 250, 561 ;	
ii. 369, v. 374, vi. . . . .	Page 234
———— Fossils bones dug up in, vi. . . . .	897
Fossil Baselosaurus, a New, v. . . . .	254
———— found at Perim, v. 268, 438, 833, vi. . . . .	78
———— Shells of Assam, v. . . . .	519
———— Note on the Camel of the Sewalik Hills, A. R. xix. 115,	
J. A. S. iv. 694, ix. . . . .	620
———— Tiger, from the Sewalik Hills, A. R. xix. . . . .	135
———— Bones, Rhinoceros, v. . . . .	486
———— Bones, Mastodon, v. . . . .	294, 768
———— Ursus Sewalensis, from the Sewalik Hills, Note on the,	
A. R. xix. . . . .	193
———— Hippopotamus of the Sewalik Hills, Note on the, A. R.	
xix. 59, J. A. S. v. . . . .	39
———— Bones, Dr. Falconer's list of, iv. 57, . . . . .	179
———— Discoveries at Pinjor, iv. . . . .	586
———— Antelope from Dadoopoor Museum, Note on a, xii. . . . .	769
———— Bones of Dehra Doon, i. . . . .	97
———— Shells of Kassia Hills, iv. . . . .	520
———— Elephant of Nerbudda, iii. 365, Climate of, 18, . . . . .	396
———— Shells from Hyderabad, ii. 92, 205, 270, 583, 632, 649,	
629, 302, iii. 586, . . . . .	151
———— Shells of Ramree, iii. . . . .	412
———— Buffaloe, iii. 399, iv. . . . .	236
———— Bones from Sewalik Hills, iii. 527, 529, vi. 354, . . . . .	899
———— Tooth from Nahun, iii. . . . .	638
———— Shells found in the Saugor and Nerbudda Territories, viii. . . . .	708
———— Note on the Crocodile of the Sewalik Hills, A. R. xix. . . . .	25, 32
———— Jaw sent from Jubbulpore, Note on the, x. . . . .	620
———— Discoveries in the Valley of Nerbudda, Notes on the,	
iii. 18, 365, 396, v. 674, 833, viii. 708, 950, 950, vi. 487,	
499, x. 629, i. 456, vi. 321, v. 589, xiii. . . . .	765
———— Bones of the Jamna, iii. 302, . . . . .	529
———— Shells of Nirmul, v. . . . .	112
———— Shells of Munoor, v. . . . .	108
———— Shells of Silhet, v. . . . .	519

Fossil Wood of New South Wales, v...	..	Page	127
— Bones, Felis, v. .. ..	..	..	579
— Bones, Col. Burney's Donation of, iv. ..	..	..	179
— Bones, Col. Colvin's Donation of, iv. 56, 236,	..	..	651
— Impressions in Schist, iii. .. ..	..	..	628
— Elk, Note on the, iv. 409, .. ..	..	..	506
— Fresh Water Deposit in Southern India, Note on a recent, with a few remarks on the origin and age of the Kunkur, xiii. .. ..	..	..	313
— Specimens of the Hippopotamus and other Genera of the Sub-Himalayas in the Dadupoor Collection, A. R. xix. ..	..	..	54
— Shells from Van Dieman's Island, iii. .. ..	..	..	301
— Synopsis of Sewalik, iv. .. ..	..	..	706
— Vegetables of the Sone Agates, iv. .. ..	..	..	507
— Bones of the Sub-Himalayas, iv. .. ..	..	..	565
— Sevatherium, v. 38, iv. .. ..	..	..	517
— Gigantic Batrachian, vi. .. ..	..	..	538
— Quadrumana of Sewalik, v. 739, vi. .. ..	..	..	354
— Deposits, New, in Nerbudda, vi. .. ..	..	..	487
— Bones from Betwa and Chunar, iv. .. ..	..	..	183
— Bones from East of Hurdwar, vi. .. ..	..	..	233
— Bones from Ava, iii. 365, .. ..	..	..	..
— Genera in Dadupur Collection, v. .. ..	..	..	291
— Shells of Pulo Leda, v. .. ..	..	..	575
— Zoology, ii. .. ..	..	..	465
— Bones dug up in Fort William, vi. .. ..	..	..	897
— Shells discovered in the neighbourhood of Bajgah, Afghan- istan, ix. .. ..	..	..	1126
— Bones of Genus Sus, v. .. ..	..	..	661
— Bones, Canis Vulpes, v. .. ..	..	..	582
— Bones, Gulo, v. .. ..	..	..	581
— Of frog, vi. .. ..	..	..	538
— Shells of Cutch, vi. .. ..	..	..	159
— Bones, Chærotherium, v. .. ..	..	..	127
Fossils presented to the Asiatic Society, v. 58, 179, 191, 373, 589, 674,.. ..	..	..	833
France, Progress of Improvements in, i. .. ..	..	..	111

Freezing Points raised in great altitudes, v.	..	Page	187
Fribourg, Bridge at, v.	..	..	318
Frog, Gigantic fossil species of, vi.	..	..	538
Fuel, On Brigadier Twemlow's Artificial, xii.	..	..	228
<i>Fuhken</i> , Province of, in China, iv.	..	..	553
FULLJAMES, G. Note on the black and brown Floriken of Guzerat, vi.	..	..	789
———— Section of the strata passed through in an experimental boring at the town of Gogah on the Guzerat Peninsula, Gulph of Cambay, vi.	..	..	786
<i>Futtegurh</i> , Meteorological observation at, iii.	..	..	47
———— Climate of, iii.	..	..	46
Galathea, affinities of, vii.	..	..	420
Galeodes (vorax?) Capt. T. Hutton on, xi.	..	..	857
Gale, 7th Oct. 1832, ii.	..	..	428
—— 21st May, 1833, ii.	..	..	427
—— and Hurricane in the Bay of Bengal on the 3rd, 4th and 5th of June, 1839, Researches on the, 559, viii.	..	..	631
Galvanic Battery in its Various Practical Applications as an Igniting Agent, ix.	..	..	1149
———— Memorandum on the Explosion of Gunpowder under Water, by the, viii.	..	..	851
Gamboge of the Tenasserim Provinces, On the, xvi.	..	..	661
Gangautri, Geology of, iv.	..	..	690
Ganges and Indus, Comparison of, i.	..	..	20
—— Observations on the Earthy Matter of, i.	..	..	238
—— Fishes of the, i.	..	..	110
Garjan Oil, ii.	..	..	93
Gates, Documents relating to the Somnath, xii.	..	..	73
Gáthá Dialect, On the Peculiarities of the, xxiii.	..	..	604
Gaur of Java, Specimen of the, vi.	..	..	987
Gaurus bos, on a Specimen of, vi.	..	..	223
Gautama the fourth Buddha, v.	..	..	328
Gaya Caves, Inscriptions from the, vi.	..	..	671
Gazipur Salts, Analysis of, iii.	..	..	36
GEDDES, W. On the climate of Nagpur, ii.	..	..	239
Gems from Kandahar, Note of Discoveries of, ix.	..	..	97



Gems and Seals, Description of some Ancient, from Bactria, the Punjab and India, x. . . . .	Page	147
— found at Beghrum, Notes on the, x. . . . .		613
— and Coins figured as Nos. 7 and 8, and on a Gem belonging to the late Edward Conolly, xi. . . . .		137
Genealogical Tables, iii. 341, . . . . .		344
General Vibration or Descent and Upheaval which seems, at a Recent Geological period, to have occurred all over the Northern Hemisphere, On the, xix. . . . .		302
— Meeting of the Asiatic Society of Paris, Report made by J. Mohl in the, xi. . . . .		411
— Statement of the Labours and Proceedings of the Expedition to the Euphrates under the Command of Colonel Chesney, v. . . . .		675
GEOFFROY, L. Range of the Barometer and Thermometer at Port Louis in the Mauritius, in 1828, Cor. Royal Asiatic Society of the French Institute for the 2nd vol. Royal Asiatic Society Translations, iv. . . . .		715
Geography, Blunders in, from bad spelling, iii. . . . .		285
— of India. A Comparative Essay on the Ancient, xx. . . . .		470
Geological Specimens from Shekawati, v. . . . .		59
— Society, Medal awarded by, vi. . . . .		619
— Section at Chandpur, vi. . . . .		53
— Specimens offered to the Asiatic Society of Bengal, xi. . . . .		1131
— Remarks during the march from Benares (Old Road) via Hazareebaugh, Bankoora and Burdwan to Barrackpore, xiii. . . . .		862
— Science, Progress of, i. . . . .		515
— Society's Instructions, ii. . . . .		557
Geology, &c. of the country between Bhar and Simla, Remarks on the, viii. . . . .		1037
— Mineralogy and Palæontology, in the Transactions and Journal of the Asiatic Society and the Gleanings of Science, Index to the Papers on, xi. . . . .		341
— Local and Relative of Singapore, On the, including Notices of Sumatra, the Malay Peninsula, &c. xvi. . . . .		667
— of Cutch, iii. . . . .		40

Geology, of the Northern Concan, v...	..	Page	761
—— of Hyderabad and Nagpur, v. 59,	..	..	96
—— of the Straits, v.	..	..	575
—— of Ava, Specimens of, v.	..	..	437
—— of Moulmein, v...	..	..	269
—— of Malay Straits, v.	..	..	438
Geometry, Remarks on the Essay on the Theory of Angular,			
xi.	..	..	240
—— as a Branch of Analysis, On the Treatment of, xii.			110
Georgia, Journal of Tour through, iii. 271,	..	..	332
—— present state of, iii.	..	..	232
GERARD, A. Koonawar Languages, a Vocabulary of the, xi...			479
—— Dr. A Route to explore the source of the Oxus, i.			139
—— J. G. Memoir on the Topes and Antiquities of Affghanistan, iii. 247, ..	..	..	321
—— Letter addressed to the President of the Asiatic Society, from Jelalabad, 4th December, 1833, iii.		..	246
—— Journey from Soobathoo to Shipke in Chinese Tar- tary, Narrative of, xi. ..	..	..	363
—— Fossil Shells near Herat, ii.	..	..	652
—— P. Abstract of a Meteorological Journal kept at Kot- garh (Lat. 13° 18' 45" N.; Long. 77° 27' 49" E.; Sooba- thoo and the intermediate places in the Himalaya Mountains, for 1819, 20, ii. ..	..	..	615
—— A General Statement of the Weather at Kotgarh and Soobathoo, for 1819, 20, 21, xii. ..	..	..	749
Ghaghar, Sandy bed of the, ii.	..	..	108
Gharial, The Fossil, of the Sewalik Hills, A. R. xix.	..	..	32
Ghassanite Kings, On the, xix.	..	..	469
Ghats, Elevation of the, iv.	..	..	433
Ghazepur, Temperature of, ii,	..	..	604
Ghazni Coins, Note on Col. Stacey's, xxi.	..	..	115
—— Saline Exudation at, iv.	..	..	696
—— Account of, vi. ..	..	..	775
Ghazzaly's History of the Prophets, xvii. p. II. ..		..	437
Gherwal, Pokree and Dhanpoor, Notes on the Copper Mines in, xiv. ..	..	..	471

Ghurwal Copper Mines of Kemaon and Supplementary Notes to Mr. Commissioner Lushington's Report, xii. 454,	Page	769
GIFFORD,—Note on the Tailor Bird's Nest, ii. . . . .	..	648
Giraffe, Fossil, traces of, vii. . . . .	..	658
Girnar, Inscription from, vii. 219, . . . . .	..	865
GIUSEPPE D' AMATO, Memoir of, i. . . . .	..	349
Glaciers of the Pindur and Kuphmee Rivers in the Kumaon Himalaya, A description of the, xvi. . . . .	..	794
Glacier of the Pindur in Kumaon, Note on the motion of the, xvii. p. II. . . . .	..	203
GLASFURD, J. Report on the Progress made up to the 1st May, 1839, in opening the Experimental Copper Mine in Kumaon, viii. . . . .	..	471
Glaucomenæ or Rasorial Crows Inhabiting the Northern Region of Nepal, Conostoma humodius, Notice of a New form of the, x. . . . .	..	856
Goand and Cole Words, Vocabulary of, xiii. . . . .	..	19
Gogah Section, Of the Soil of, vi. . . . .	..	786
Gold Mines of Jompole, v. . . . .	..	260
— or Silver, Description of a Cheap and Simple Apparatus for distilling off the Mercury from an amalgam of, xxi. . . . .	..	403
— Mines of North America, i. . . . .	..	365
— Dilation of, by Heat, ii. . . . .	..	142
— Mines of Mount Ophir, ii. . . . .	..	497
— Ore of Calicut, iii. . . . .	..	474
— Ore of Mysore, iii. . . . .	..	463
— Washings of the Gumti, iv. . . . .	..	279
— Dust and Diamonds at Heerakhoond, Note on the process of washing for the, viii. . . . .	..	1057
— washing, vii. 621, . . . . .	..	625
— Sand in the Moradabad District, ii. . . . .	..	265
<i>Good Hope</i> , Notes regarding the Meteorology and Climate of the Cape of, xi. . . . .	..	211
GOODWYN, H. A Resultant System for the Construction of Iron Tension Bridges, xvii. p. ii. . . . .	..	412
— Memoir on the Application of Asphaltic Mastic to Flooring, Roofing and Hydraulic Works in India, xii. . . . .	..	534
<i>Goojrat</i> , Process of working the Damascus Blade of, xvi. . . . .	..	666

Goomtee River, Note on the, viii. . . . .	Page	712
GORDON, C. A. Report on the Dust Whirlwinds of the Punjab, xxiii. . . . .		365
———— A. Notes on the Topography of Murree, xxiii. . .		461
———— G. J. Journal of an attempted ascent of the River Min, to visit the Tea Plantations of the Fukhen Province of China, iv. . . . .		553
———— Memorandum of an Excursion to the Tea Hills which produce the description of Tea known, in commerce, under the designation of Ankoy Tea, iv. . . . .		95
Government of Siam, On the, A. R. xx. . . . .		245
Governor General's Conversazione, v. . . . .		682
Gradus ad Aornon, xxiii. . . . .		309
GRAHAM, B. A. Report on the Agriculture and Land Produce of Shoa, xiii. . . . .		253
———— Report on the Manners, Customs and Superstitions of the people of Shoa and on the History of the Abyssinian Church, xii. . . . .		625
Grain, price of, iii. . . . .		620
Grammar of the Vedas, The most ancient, xvii. p. I. . . .		6
Grand Trunk Road across the hills of Upper Bengal, Parusnath, Observations made when following the, xvii. p. II. . .		355
GRANGE, B. OTTO DE, Short Survey of the Countries between Bengal and China, &c. xvii. p. I. . . . .		132
———— E. R. Extracts from the Narrative of an Expedition into the Naga Territory of Assam, viii. 445, ix. . . . .		947
Granite in the bed of the Nurbudda, Remarks upon the occurrence of, xiv. . . . .		821
Grant engraved on Copper found at Kumbhi in the Saugor Territory, Notice of a, viii. . . . .		481
GRANT, — Progress of the Boring for Coal at Jamutra in Cutch, iii. . . . .		40
———— F. T. Journal of a Tour of Inspection along the course of the Nengti River, iii. . . . .		124
Granthas of the Dádupanthis, The, vi. . . . .		480
Granth, Translation of the Vichitra Natak or Beautiful Epitome, a fragment of the Sikh, xix. . . . .		541

Grasses of Sylhet Jheels, v. . . . .	Page	570
✓ Greek and Indo-Seythian Kings, in Bactria, Cabul and India as illustrated by decyphering the ancient legends on their coins, Points in the History of the, ix. 251, 339, 449, 627,		733
— Coins, Account of, ii. . . . .		27
GREENLAW, C. B. Note to accompany a Map of the Isle St. Martin, xi. . . . .		309
— Documents relative to the application of Camel Draught to Carriages, viii. . . . .		591
GREGORY, W. On the Composition of the Rangoon Petroleum, with Remarks on the Composition of Petroleum and Naph- tha in general, iv. . . . .		527
GRIFFITH, W. Description of Two Genera of the Family of Hammamelideæ, two species of Podostemon and one Species of Kaulfussia, A. R. xix. . . . .		94
— Tables of Barometrical and Thermometrical Ob- servations in Affghanistan, xi. . . . .		49
— Journal of a Visit to the Mishmee Hills in Assam, vi. . . . .		325
— Extracts from a Report on Subjects connected with Affghanistan; communicated to the Editor from the Office of the Political Secretariat of India, x. . . . .		797
— On the Caoutchouc Tree of Assam, vii. . . . .		132
— Description of some Grasses which form part of the Vegetation in the Jheels of the District of Sylhet, v. . . . .		570
— Journal of the Mission which visited Bootan in 1837-38 under Captain R. Boileau Pemberton (with map) viii. 208, . . . . .		251
— Some Remarks on the Development of Pollen, v. . . . .		732
— Botanical Collection from the Eastward, xxiii. . . . .		623
— Remarks on a Collection of Plants made at Sadiya, Upper Assam, from April to September, 1836, v. . . . .		806
— Extracts from a Report on Subjects connect- ed with Affghanistan, x. . . . .		977
GUBBINS, C. Daily Register of Temperature during a part of 1850, at Meerut in the Upper Doonab, xxi, . . . . .		563
— On the Manufacture of Salumba Salt, viii. . . . .		363

GUBBINS, C. Notes on the Ruins at Mahábalipuram, xxii. Page	656
<i>Gujerat</i> , Copper Plates found in, iv. . . . .	477
Gum Kino of the Tenasserim Provinces, xvii. p. ii. . . . .	223
Gunpowder under water, by the Galvanic Battery, Memorandum on the Explosion of, viii. . . . .	851
Gupta Dynasty, Remarks on, vi. . . . .	7
<i>Gurha Mundala</i> Rajas, History of, vi. . . . .	621
————— Geography of, vi. . . . .	644
GUTZLAFF's opinion on Erawadi, vi. . . . .	139
<i>Gwalior</i> , On an Ancient Magic Square cut in a Temple at, xi. . . . .	292
Gypsum of the Himalaya, Notes on, i. . . . .	298, 450
Gyut, Analysis of the Sher Chin, Phalchhen, Dkhon, Seks, Do De, Nyang Das and, being the second division of the Tibetan Work entitled the Kah Gyur, A. R. xx. . . . .	393
<i>Hadesum</i> , Supplementary Note to the Memoir on the, x. . . . .	30
HAINES, — Ancient Inscription found at Aden, xi. . . . .	958
HALL, F. E. Hindi and Urdu Hindi Tazkiras, xvii. p. i. . . . .	541
————— A Passage in the Life of Valmiki, xxiii. . . . .	494
HALSTEAD, E. P. Report on the Island of Chedooba, x. 349, . . . . .	419
HAMILTON, R. N. C. Note on the transport of coal from the pits at Sonadeh to Bombay, by the Nurbudda, xviii. . . . .	594
<i>Hamman</i> , Inscriptions found at, iv. . . . .	533
Hamamelidæ, Description of Two Genera of the Family, also of two Species of Podostemon and one Species of Kaulfussia, A. R. xix. . . . .	94
HAMMER, J. V. Extract from the Mohit, a Turkish Work on Navigation in the Indian Seas, iii. 526, 545 ; v. 441 ; vi. 805, vii. 767 ; viii. . . . .	823
HANNAY, S. F. Note on Ancient Temples and other Remains in the Vicinity of Suddyah Upper Assam, xvii. p. i. . . . .	459
————— Goldwashing in Assam, vii. . . . .	625
————— Memoranda of Earthquakes and other Remarkable Occurrences in Upper Assam, xii. . . . .	907
————— On the Assam Petroleum Beds, xiv. . . . .	817
————— Brief Notice of the Sil Hako or Stone Bridge, in Zillah Kamrup, xx. . . . .	291
————— Gold Fields of Assam, xxii. . . . .	511
————— A Short account of the . . . . .	

HANNYNGTON, J. C. Tables of Mortality according to the experience of the Bengal Civil Service, xix. . . . .	Page 250
————— Note on the method of determining the Neutral Point of Barometers having small circular Cisterns, xvii. p. i. . . . .	533
————— Barometrical Observations taken to ascertain the Altitude of the Station of Purulia in the Ramghur District, xii. . . . .	226
————— Tables for determining Heights by the Barometer, xix. . . . .	394
————— Comparative Tables of the Law of Mortality, the Expectation of Life and the Values of Annuities in India and England, xii. . . . .	1057
Hanuman's Exploits, ii. . . . .	348
HARDIE, J. Explanation of the Sketch giving a Geological Section of the Strata from Nemach to Mértá, published in the Asiatic Researches, vol. xviii. page 92, iii. . . . .	238
Hare of the Gangetic Provinces and of the Sub-Himalaya, with a slight notice of a strictly Himalayan Species, ix. . . . .	1183
HARIMOHUN SEN, Indian Arts and Manufactures, ii. . . . .	158
Harsha in Shekhawati, Temples of, iv. . . . .	361
HART, N. General Notice of the Tribe of Kujjukzyes (Upper Sinde) ix. . . . .	1214
————— Note on the Brahooes, x. . . . .	136
————— Some Account of a Journey from Kurrachee to Hinglaj, in the Lus Territory, descriptive of the intermediate country and of the port of Soumeanee, ix. . . . .	134
————— On the Route to Hinglaj, ix. . . . .	615
Hatching, Egyptian System of Artificial, viii. . . . .	38
HATHORN, H. V. Census of the Population of the city and district of Moorshedabad, taken in 1829, ii. . . . .	567
HAUGHTON, J. C. Memorandum on the Geological Structure and Mineral Resources of the Singbhoom Division of the South West Frontier Agency, xxiii. . . . .	103
Haughtonite, Examination of the new mineral, xix. . . . .	452
HAY, W. C. Account of Coins found at Bameean, ix. . . . .	68
————— Fossil Shells discovered, ix. . . . .	1126

HAY, W. C. Report on the Valley of Spiti, xix. . .	Page	429
————— Note on an undescribed (?) Bird, Native of the Eastern Islands, x. . . . .	.. .. .	573
————— Notes on the Wild Sheep of the Hindoo Koosh and a species of Cicada, ix. . . . .	.. .. .	440
<i>Hazara</i> country, Geography of the, iii. . . . .	.. .. .	142
Heads, Notice of two, found in the northern districts of the Punjab, xxi. . . . .	.. .. .	511
HEATLY, S. G. T. On the treatment of Geometry as a branch of Analysis, xii. . . . .	.. .. .	110
————— Contributions towards a History of the development of the Mineral Resources of India, xi. 811, xii. . . . .	.. .. .	542
————— A Note on Capt. Shortrede's Remarks in No. CXXIII. page 240, of this Journal, xi. . . . .	.. .. .	782
————— On the Theory of Angular Geometry, xi. . . . .	.. .. .	230
<i>Heerakhoond</i> , Note on the process of washing for the Gold Dust and Diamonds at, viii. . . . .	.. .. .	1057
<i>Hegulla</i> Pass to Seringapatam by Cannanore, Notes chiefly Geological from, xv. . . . .	.. .. .	315
Heights, Measurement of, ii. 194, 621, . . . . .	.. .. .	645
HEKEYKEAN BEY, Note on the Strata cut through, in excavating for Coal in Wadi Araba, xix. . . . .	.. .. .	139
————— Note on the Formations and Lead Mines of Kohel et Terafeh, xix. . . . .	.. .. .	217
————— Notes on the Eastern Desert of Egypt, xvii. p. ii. . . . .	.. .. .	584
HELPER, J. W. Papers Relative to the New Coal Field of Tenasserim, viii. . . . .	.. .. .	385
————— Report on the Coal discovered in the Tenasserim Provinces, vii. . . . .	.. .. .	701
————— Note on the Animal Productions of the Tenasserim Provinces, vii. . . . .	.. .. .	855
————— On the indigenous silkworms of India, vi. . . . .	.. .. .	38
————— Tenasserim—the surrounding Nations, Inhabitants, Natives and Foreigners,—Character, Morals and Religion, viii. . . . .	.. .. .	973



HELPER, J. W. The Tenasserim Provinces, considered as a resort for Europeans, ix. . . . .	Page 155
HENDERSON, H. B. Results of an Enquiry respecting the Law of Mortality for British India, deduced from the Reports and Appendices of the Committee appointed by the Bengal Government in 1834, to consider the Expediency of a Government Life Assurance Institution, A. R. xx. . . . .	190
HENRY, Professor, Extract of a Letter from, on the progress of science in America, xvii. p. i. . . . .	155
HERBERT, J. D. Geological Map of Himalaya Survey, xiii. . . . .	171
————— Report of the Mineralogical Survey of the Himalaya Mountains lying between the Rivers Sutlej and Kalee, xi. . . . .	i
<i>Herat</i> Astrolabe, Observations on the, xi. . . . .	720
———— Cylinder and certain Gems collected in the Neighbourhood of, xi. . . . .	316
———— to Simla, Report of a Journey viâ Candahar, Cabul and the Punjab, xiii. . . . .	339
———— Description of, iii. . . . .	9
Herborization at Aden, A couple of hours', xvi. . . . .	1211
HERODOTUS, On a passage in, iii. . . . .	206
HERSCHEL, J. W. On Taylor's Collimator, iv. . . . .	518
———— On Correction of Astronomical Instruments, iv. . . . .	518
———— Catalogue of the most remarkable Celestial Objects, visible in the horizon of Calcutta, arranged in order of Right Ascension, ii. . . . .	252
Heuma or Shendoos, a Tribe inhabiting the hills North of Arracan, Notes on the, xxi. . . . .	207
Hexaprotodon, a Genus of Hippopotamus, vii. . . . .	1038
Hill Tribes on the Kuladyne River, A Note on some, xv. . . . .	60
<i>Himalaya</i> , Legend of, ii. . . . .	329
———— Lichens, x. . . . .	828
———— Survey, Geological Map of, xiii. . . . .	171
———— On the Physical Geography of the, xviii. . . . .	761
———— what to observe in, xvii. p. i. . . . .	324
———— Mountains, lying between the Rivers Sutlej, and Kalee, Mineralogical Survey of the, Report of the, xi. . . . .	1

Himalayan Frontier, Note on the construction of the, Map of the British, in Kumaon and Gurwal, xvii. p. ii.	Page	532
Hindi and Urdu-Hindi Tazkeras, xvii. p. i.	..	541
Hindoo Females, Note, by Dr. Kean of Moorshedabad, on Dr. Stewart's Table of Mortality among, viii.	..	704
Hindoo Koosh, Wild Sheep of the, and a species of Cicada, Note on the, ix.	..	440
Hindu Kush, ii.	..	5
Hindus, Statistical Record of the duration of diseases in 13019 fatal cases, in, viii.	..	316
———— Schismatics, iv. . .	..	65
———— Colony in Armenia, v.	..	331
———— Coins, ii. 412, ..	..	649
———— Coins described, iii.	..	227
Hindustani Poetry, Early, xxii.	..	442
Hinduvee Dialect of Bundelkhund, A Short Vocabulary of the, xii.	..	1086
HINGLAJ in the Lus territory, Some account of a Journey from Kurrachee to, descriptive of the intermediate country and of the port of Soumeanee, ix.	..	134
———— Map of the Route to, ix. . .	..	615
Hints for preserving Objects of Natural History, iv.	..	462
Hippopotamus, Specimens of the, and other Fossil Genera of the Sub-Himalayas in the Dadupur Collection, A. R. xix. . .	..	54
Hircine, a new mineral resin, xxi. 76 xxii.	..	279
Hissar, Ancient temple at, vii.	..	429
Historical Geography of Hindustan and the Origin of the Social state among the Hindus, ix.	..	848
———— Notices of the Lat Inscription, iii.	..	339
History of the Sena Dynasty of Vakataha, v.	..	727
———— of the Rajas of Tagoung, v. . .	..	161
———— Chinese, extract from, v.	..	685
———— of the Turks, Index to the, xiii.	..	550
———— of the Greek and Indo-Scythian Kings in Bactria, Cabul and India as illustrated by decyphering the ancient legends on their coins, ix. 251, 339, 449, 627,	..	733
———— Mahomedan, of Kashmir, xxiii.	..	409

HODGSON, C. K. Earthquakes in Burpetoh, xviii.	Page	174
———— B. H. Description of three New Species of Paradoxurus inhabiting the Southern, Central, and Northern Regions of Nepal respectively, with Notices of the habits and structure of the Genus, A. R. xix...	.. ..	72
———— Indication of a New Genus of the Carnivora, A. R. xix.	.. ..	60
———— Notes of the Ornithology of Nepal, A. R. xix.	..	143
———— On a New Species of Porcupine, xvi.	..	771
———— Note on Zoological Nomenclature, v.	..	751
———— On a New Genus of the Meropidæ, v.	..	360
———— On the Takin of the Eastern Himalaya, xix.	.. ..	65
———— Synopsis of the Vespertilionidæ of Nepal, iv. ...	.. ..	699
———— On the Wild Goat and Wild Sheep of Himalaya with Remarks on the Genera Capra and Ovis, iv. 490, 710; v. 254; xii. 447; xvi. 490, ..	.. ..	1003
———— Additions to the Ornithology of Nepal, v.	.. ..	707
———— A New Genus of the Picadæ, also of two new species of the Genus Sitta, v.	.. ..	778
———— New species of Hirundinidæ, v.	..	779
———— Classical Terminology of Natural History, x.		26
———— Description of a new species of Columba, v.		122
———— Description of the Bearded Vulture of the Himalaya, iv.	.. ..	454
———— Two new species of Meruline Birds from Catamandu, viii.	.. ..	37
———— Description of a new genus of Falconidæ, xii.	.. ..	127
———— Note, relative to the account of the Jarai published in the Gleanings, No. 14, i.	.. ..	66
———— Summary description of two new species of Flying Squirrel, xiii.	.. ..	67
———— Summary description of some new species of Falconidæ, v.	.. ..	227

HODGSON, B. H. Classified Catalogue of mammals of Nepal (corrected to end of 1841, first printed in 1832) x.	Paga	907
————— On a New Species of <i>Cervus dimorphé</i> , xii.		897
————— The Slaty Blue <i>Megaderme</i> — <i>Megaderma</i> <i>schistacea</i> ) xvi.	.. .. .	889
————— Specific Description of a new species of <i>Cervus</i> , iv.	.. .. .	648
————— Notice of the Mammals of Tibet, with de- scription and plates of some new species, xi.	.. .. .	275
————— Note on the <i>Cervus elaphus</i> (?) of the Saul Forest of Nepal, <i>Cervus affinis</i> , x.	.. .. .	721
————— Notice of a new form of the <i>Glaucopenæ</i> or rasorial crows, inhabiting the northern region of Nepal, <i>Conostoma semodius</i> , x.	.. .. .	856
————— New species of <i>Scolopacidæ</i> , Indian Snipes, vi.	.. .. .	489
————— Three new species of Monkey with remarks on the genera <i>Semnopithecus</i> et <i>Macacus</i> , ix.	.. .. .	1211
————— On some new genera of <i>Raptores</i> with Re- marks on the old Genera, vi.	.. .. .	361
————— On the Bibos, Gauri Gau or Gawrika Gau of the Indian forests, vi.	.. .. .	745
————— On a new genus of the <i>Sylviadæ</i> with de- scription of three new species, vi.	.. .. .	230
————— Synoptical Description of sundry new animals, enumerated in the Catalogue of Nepalese Mammals, v.	.. .. .	231
————— Further Illustrations of the Antelope <i>Hodg- sonii</i> , i.	.. .. .	59
————— On three new genera or sub-genera of long- legged Thrushes with descriptions of their species, vi.	.. .. .	101
————— Description of the little musteline animal, denominated <i>Katheah Nyul</i> , in the Catalogue of the Nepa- lese Mammalia, iv.	.. .. .	702
————— On the Tibetan Badger, xvi.	.. .. .	763
————— Synopsis of the Thar and Ghoral Antelopes, iv.	.. .. .	487
————— On the Mammalia of Nepal, i...	.. .. .	335

HODGSON, B. H. On a new genus of the Plantigrades, vi.	Page	560
————— On the Charj or Otis Bengalensis, xvi.	..	883
————— On a new species of Plecotus, xvi.	..	894
————— Nepal Specimens, ii.	..	101
————— Description of a new species of Tibetan		
Antelope, xv.	.. .. .	334
————— On a new form of the Hog-kind or Suidæ, xvi.		423
————— Postscript on the Pigmy Hog of the Saul		
Forest, xvi.	.. .. .	593
————— On a new organ in the Genus Moschus, x.		795
————— Note on the Cheru Antelope, iii.	..	134
————— On a new genus of the Fissirostrial Tribe at		
Catamandu, viii.	.. .. .	35
————— On Cuculus, viii.	.. .. .	136
————— Notice of the Marmot of the Himalaya and		
of Tibet, x.	.. .. .	777
————— Of a new species of Lagomys, inhabiting		
Nepal, Lagomys nepalensis, x.	.. .. .	854
————— Groups of Birds with indications of their		
generic character, v.	.. .. .	358
————— Postscript to the account of Ursitaxus, print-		
ed in the 19th vol. of the Asiatic Researches, ..	..	671
————— Summary Description of four new species of		
Otter, viii.	.. .. .	319
————— Indication of a new genus of Incessorial		
Birds, vi...	.. .. .	110
————— Red-Billed Erolia, iv. 458 ; ..	..	701
————— Description of three new species of Wood-		
pecker, vi.	.. .. .	104
————— On a new piscatory Genus of the Strigine		
Family, v.	.. .. .	363
————— On three new species of Musk (Moschus)		
inhabiting the Himalayan Districts, viii.	.. .. .	202
————— On the Shou or Tibetan Stag, xix. 466, 578 ;		
xx.	.. .. .	388
————— Note on the Cervus Duvaucelii, v.	..	240
————— On a new species of Pheasant from Tibet, vii.		863

HODGSON, B. H. Illustrations of the genera of the Bovinæ, part I. Skeletons of Bos, Bibos and Bison, the individuals examined being the common Bull of Nepal, the Gowri Gao of Nepal, and the Yak, x. . . . .	Page	449
————— Various genera of the Ruminants, xvi. . . . .	685	
————— On the Hispid Hare of the Saul Forest, xvi. . . . .	572	
————— On the two wild species of Sheep inhabiting the Himalayan Region with some brief remarks on the craniological character of Ovis and its Allies, x. . . . .	230	
————— Catalogue of Nepalese Birds presented to the Asiatic Society, xii. . . . .	301	
————— Anatomy of Ailurus, Porcula, and Stylocerus, xvii. p. ii. 475, . . . . .	573	
————— On the common Hare of the Gangetic Provinces and of the Sub-Himalaya, with a slight notice of a strictly Himalayan Species, ix. . . . .	1183	
————— The Pole-cat of Tibet, xviii. . . . .	446	
————— Notice of two Marmots inhabiting respectively the Plains of Tibet and the Himalayan Slopes near the Snows, and also of a Rhinolophus of the Central Region of Nepal, xii. . . . .	409	
————— On the native method of making the paper denominated in Hindustan, Nepalese, i. . . . .	8	
————— A cursory Notice of Nayakote, ix. . . . .	1114	
————— Remarks on an Inscription in the Ranja and Tibetan (Uchhen) characters taken from a temple on the confines of the valley of Nepal, iv. 196, . . . . .	211	
————— Note on the Primary Language of the Buddhist Writings, vi. . . . .	682	
————— Account of a visit to the ruins of Simroun, once the capital of the Methila province, iv. . . . .	121	
————— Remarks on M. Remusat's Review of Buddhism, iii. 499, . . . . .	425	
————— Notice of some Ancient Inscriptions in the Characters of the Allahabad Column, iii. . . . .	481	
————— European Speculation on Buddhism, iii. . . . .	382	
————— Sketch of Buddhism, v. 28, . . . . .	71	

HODGSON, B. H. Relics of the Catholic Mission in Tibet, xvii.	
p. ii. . . . .	Page 225
Translation of the Napalia Devata Kalyana	
with Note, xii. . . . .	400
Remarks on the Snow Line in the Himalaya,	
xviii. . . . .	954
On the Tibetan Type of Mankind, xvii. p. ii.	222
Classification of Newars or Aborigines of	
Nepal Proper, preceded by the most Authoritative Legend	
relative to the origin and early history of the Race, iii. . .	215
On the Origin, &c. of the Kooch, Bodo and	
Dhimal Tribes, xviii. . . . .	702
Indo-Chinese Borders and their connection	
with the Himalyans and Tibetans, xxii. . . . .	1
A brief Note on Indian Ethnology, xviii. . .	238
Origin and Classification of the Military	
Tribes of Nepal, ii. . . . .	217
Caucasian and Mongolian Affinities, xxii. . .	26
On the Aborigines of the Sub-Himalayas,	
xvi. 1235 xvii. p. 1, . . . . .	73
Comparative Vocabulary of the several Lan-	
guages and Dialects of the Eastern Sub-Himalayas from the	
Kali or Ghogra to the Dhansri, xvi. . . . .	1244
On the Aborigines of North Eastern India,	
xviii. . . . .	451
Aborigines of the South, xviii. 350, xix. . .	461
Aborigines of Central India, xvii. p. ii. . .	550
Memorandum relative to the seven cosis of	
Nepal, xvii. p. ii. . . . .	646
Sefan and Horsok Vocabularies with another	
Special Exposition in the wide range of Mongolian Affinities,	
and remarks on the lingual and physical characteristics of	
the Family, xxii. . . . .	121
Route from Katmandu to Darjeling, xvii.	
p. ii. . . . .	634
On the Physical Geography of the Himalayas,	
xviii. . . . .	761

HODGSON, B. H. Ethnology and Geography of the Sub-Himalayas, xvii. p. i. . . . .	Page 544
————— On the Aborigines of Eastern Frontier, xviii. . . . .	967
————— Aborigines of the North East Frontier, xix. . . . .	309
————— On the Chepang and Kusunda Tribes of Nepal, xvii. p. ii. . . . .	650
————— On the Administration of Justice in Nepal, with some account of the several courts, extent of their Jurisdiction, and mode of Procedure, A. R. xx. . . . .	94
————— J. A. Memorandum on the Meridian of the Observatory at Madras and the Flag Staff of Fort William and of the Cantonment of Futtehghur in the Doab, ix. . . . .	75
HOMFRAY, J. Coal Field of the Damoodah Valley, a description of the, and the adjacent countries of Beerbhoom and Poorooleah as applicable to the present date, 1842, xi. . . . .	723
Ho Language, Grammatical Construction of the, ix. . . . .	997
<i>Hong Kong</i> , Notice on the Coleoptera of, xvii. p. ii. . . . .	206
HONIGBERGER, M. Journal of a Route from Dera Ghazi Khan through the Veziri Country to Kabul, in a letter to Captain C. M. Wade, iii. . . . .	175
<i>Hooghly</i> , Silt held in suspension by the waters of the, at Calcutta, in each month of the year, xxiii. . . . .	283
————— River, Temperature and Saltness of the, i. . . . .	104
————— Account of Ice Manufacture at, i. 74, . . . . .	204
HOOKE, J. D. Notes Chiefly Botanical, made during an excursion from Darjeling to Tonglo, xviii. . . . .	419
————— Observations made when following the Grand Trunk Road across the hills of upper Bengal, Parusnath, &c. in the Soane Valley, and on the Kymaon Branch of the Vindhya Hills, xvii. p. ii. . . . .	355
————— W. J. Directions for Collecting and Preserving Plants in Foreign Countries, i. . . . .	113
Hora S'astra, as regards the use of Greek terms, On the genuine character of the, xiv. . . . .	809
Horary Observations for Calcutta, iv. . . . .	514
<i>Hoseinabad</i> , Coal from, iii. . . . .	366



HOSTE, E. P. DE LA. Report on the Country between Kurra- chee, Tatta and Sehwan Scinde, ix. ..	Page 907
————— Memoranda respecting the existence of copper in the territory of Luz, ix... ..	30
Hot Wind in the Zillah of Purneah, A notice of a remarkable, xvii. p. i. .. ..	144
Hot Spring of Loland Khad, vi. .. ..	153
————— of Pachete, ii. .. ..	46
HUFFNAGLE, C. On the Electrotpe, x. .. ..	478
HUGEL, B. Note on the Sarnath Building, iv. .. ..	712
————— Notice of a Visit to the Valley of Cashmir in 1836, v. .. ..	184
————— and G. FULLJAMES, Recent discovery of fossil bones in Perim Island, in the Cambay Gulph, v. ..	288
HUGON, T. Remarks on the Silkworms and Silks of Assam, vi. .. ..	21
Hukong valley, Produce of the, vi. .. ..	270
Human Race, Queries respecting the, to be addressed to Travel- ers and others, xiii. .. ..	919
Hungrung, Journal of a Trip through Kunawar and Spiti, un- dertaken in the year 1838, under the patronage of the Asia- tic Society of Bengal, for the purpose of determining the Geological formation of those districts, viii. 901 ix. 489, ..	555
Hunumkoondah, Report on the Productions and Manufactures of the district of, in the dominions of H. H. the Nizam of Hyderabad, x. 386, .. ..	471
Hurricane of the 8th April, 1838, vii. .. ..	422
HURRY, W. C. Note on the Trochilus and the Crocodile of Herodotus, viii. .. ..	590
HUTTON, T. Wool and Woolen Manufactures of Khorassan, ix. .. ..	327
————— Journal of a Trip to the Burenda Pass in 1836, vi. ..	901
————— Note on the "Flata limbata," and the White Wax of China, xii. .. ..	898
————— Nest of the Bengal Vulture ( <i>V. bengalensis</i> ) with observations on the power of scent ascribed to the Vulture tribe, vi. .. ..	112

HUTTON, T. Remarks on Mathematics, ii. . . . .	Page	374
————— Remarks on the snow line in the Himalaya, xviii. . . . .		954
————— Notice of the Himalayan Vulture Eagle, vii. . . . .		20
————— Notes on the Nidification of Indian Birds, xvii. . . . .		
p. ii. 3, . . . . .		681
————— Geological. Report on the valley of the Spiti and of the Route from Kotghur, x. . . . .		198
————— Extracts from a Journal kept during a voyage from England to Calcutta, in 1831, iv. . . . .		167
————— Journal of a Trip through Kunawur, Hungrung and Spiti, undertaken in the year 1838, under the patronage of the Asiatic Society of Bengal, for the purpose of determining the Geological formation of these districts, viii. 901; ix. 489, . . . . .		555
————— Observations on the <i>Ovis ammonoides</i> of Hodgson, xvi. . . . .		568
————— Geometric Tortoise, <i>Testudo geometrica</i> , vi. . . . .		689
————— Observations on an article in Loudon's Magazine of Natural History, on the subject of the Albatross, iv. . . . .		106
————— Notices of some land and fresh water Shells occurring in Afghanistan, xviii. . . . .		649
————— and Lieut. J. Smith, Report on some Inscriptions found at Hammam on the southern coast of Arabia, iv. . . . .		533
————— Account of the Bearded Vulture of the Himalaya, iii. . . . .		522
————— Wool of the Bactrian, or two-humped Camel, <i>Camelus bactrianus</i> , xi. . . . .		1182
————— On the Nest of the Tailor-bird, ii. . . . .		502
————— On the Habits of the <i>Paludinæ</i> , i. . . . .		411
————— On the Land Shells of India, iii. . . . .		81-520
————— On the Indian Boa, <i>Python tigris</i> , vi. . . . .		528
————— Rough Notes on the Zoology of Candahar and the neighbouring districts, with Notes by E. Blyth, xiv. 340; xv. 135, xvi. . . . .		775
————— Notes on Natural History, i. 474, . . . . .		554
————— On <i>Galeodes vorax</i> , xi. . . . .		857
HWAN THSANG, Verification of the Itinerary of the Chinese Pil-		

grim, through Afghanistan and India, during the first half of the 7th century of the Christian Era, xvii. p. ii.	Page	13
HWAN TŢSANG, Verification of the Itinerary of, through Ariana and India, with reference to Major Anderson's hypothesis of its modern compilation, xvii. p. i.	.. ..	476
————— An attempt to identify some of the places mentioned in the Itinerary of, xvi.	.. ..	1183
<i>Hyderabad</i> , Bridge over the Mussi, at, i.	.. ..	17
————— Geology of, ii. 298,	.. ..	392
Hygrometry, Experiments in, v. 396,	.. ..	828
Ibn Qotaybah's Adab-al-Katab on Arabic Astronomy, a passage from, xvii. p. ii.	.. ..	659
Ice, Importation of, ii.	.. ..	491
— Manufacture at Hoogli, Account of, i. 74; ii.	.. ..	80
Ikwan-al ʿafa, Notice of the, xvii. p. ii.	.. ..	183
Ilāhi Guj, Measure of the, iii.	.. ..	360
Image of Buddha, iv.	.. ..	56
IMPEY, — Description of a Colossal Jain Figure, nearly 80 feet high, cut in relief, discovered on a spur of the Satpurah range, xviii.	.. ..	918
Index to the Indian Geological, Mineralogical and Palæontological Papers and Analyses published in the Asiatic Researches, the Gleanings in Science and the Journal of the Asiatic Society, xi. 341; xx.	.. ..	409
<i>India</i> , Contributions towards history of the development of the Mineral Resources of, xi.	.. ..	811
— Chinese Map of, xvii. p. ii.	.. ..	60
— On the Mirage of, xxiii.	.. ..	163
— Ancient Geography of, vi.	.. ..	971
<i>Indian</i> Birds, Catalogue of, i. 261,	.. ..	313
———— Earthquakes, Memoir on, xiii.	.. ..	964
———— States, Area of, ii.	.. ..	488
———— Maritime Survey, Error in, corrected, i.	.. ..	425
———— Maritime Survey, Progress of, i.	.. ..	327
———— Coals, Table of Analysis of, xxi.	.. ..	270
———— Cyprinidæ, by Mr. John M'Clelland, A. R. xix.	.. ..	217
———— Arts, Notices of, ii. 158,	.. ..	249

<i>Indian</i> and China Seas, Storms in the, vide Memoir on the Laws of Storms.	Page
————— Hemp or Gunjah, Extract from, a memoir on the pre- parations of the, viii. 732, .. .. .	838
————— History, Critique on, iv. .. .. .	394
————— Sporting Review, the Osteology of the Elephant, from the, xiii. .. .. .	915
————— and Malayan birds, Notes on various, xi. .. .. .	160
Indication of a new genus of Waders belonging to the Chara- driatic family, v. .. .. .	775
————— of a new genus of the Falconidæ, v. .. .. .	777
————— of a new genus of Insessorial Birds, v. .. .. .	770
————— of a new genus of the Picidæ with description of the type, v. .. .. .	778
Indo-Scythian Princes of Cabul, translation of some uncertain Greek Legends on Coins of, xx. .. .. .	137
Indo-Chinese Borderers and their connection with the Hima- layans and Tibetans, xxii. .. .. .	1
————— Languages, vii. .. .. .	56
Indo-Scythic Coins, ii. .. .. .	405
Indo-Scythian Kings, extract from Proceedings of the Num- ismatic Society of London, 1837, 1838, on the comparative status of circulating media at different periods, x. .. .. .	345
<i>Indus</i> , Inundation of the, xii. 183 ; xvii. p. i. .. .. .	230
————— and Ganges, comparison of, i. .. .. .	20
————— Cataclysm of the, x. .. .. .	615
————— Alexander's exploits on the Western Banks of the, viii. .. .. .	304
————— River, Report on the, x. .. .. .	518
Ink, Action of copper on, v. .. .. .	317
Inscription taken from a Baolee at Bussuntgurh at the foot of the southern range of hills running parallel to mount Aboo, x. 664, .. .. .	819
————— from Buddha Gaya, v. .. .. .	657
————— in Society's Museum, v. 724, .. .. .	731
————— on Goa gun, v. .. .. .	795
————— from Seoni, v. .. .. .	726
————— from Cuttack, v. .. .. .	795

Inscription Sanscrit, on the Slab removed from above the Kothoutiya Gate of the Fort Rohats, viii. . . . .	Page	693
———— at Khunniara in the Kangra District, Notes on two, xxiii. . . . .		57
———— Vijaya Mander, Udayapur, &c. from the, xvii. p. i. . . . .		68
———— in the Burmese language discovered at Buddha Gaya, in 1833, Translation of an, A. R. xx. . . . .		161
———— Translation of various, found among the ruins of Vijayanagar, A. R. xx. . . . .		1
———— found in Province Wellesley, in the Peninsula of Malacca, An account of several, xvii. p. ii. 62. . . . .		66
———— on a Slab discovered in Bundelkhund, Notice of an, viii. . . . .		159
———— at Oomga, and Notes on the same, xvi. . . . .		1220
———— Ancient, found at Aden, communicated to the Asiatic Society by the Government of India, xi. . . . .		958
———— in Behar, Notice of an, as published in the May number of the Journal, 1839, ix. . . . .		65
———— No. 2, of Allahabad decyphered and translated, iii. 118, 247, . . . . .		257
———— Engraved on a brick found in a village in the Juanpur district, Note on an, xix. . . . .		454
———— found near Bhabra, three marches from Jeypore, on the road to Delhi, ix. . . . .		616
———— Ancient, of Ceylon, ii. . . . .		548
———— in the Lat Alphabet, vi. . . . .		460
———— at Singapore, xvii. p. i. . . . .		154
———— on a copper plate from Multaye, vi. . . . .		869
———— from Ajanta caves, v. 348, . . . . .		556
———— Ancient, vii. . . . .		1055
———— from Kasariah, iv. 233, . . . . .		286
———— at Gya, translated, iii. 214, . . . . .		411
———— Persian, at Oujein, vi. . . . .		816
———— On the jetty at Singapore, vi. . . . .		680
———— Bhitari Lat, vi. . . . .		1
———— from the Khandgiri cave, vi. . . . .		318

Inscription on Peshawar image, v. . . . .	Page	484
———— from Sanchi tope, vii. . . . .	..	562
———— on Jayanagar Slab, vi. . . . .	..	882
———— on Buddhist images, iv. . . . .	..	131
———— found at Pompeii, iv. . . . .	..	475
———— of the Bhilsa tope, vi. . . . .	..	451
———— from Gernar, vii. 219, . . . . .	..	865
———— from Barahat, v. . . . .	..	347
———— from Udayagiri hills, vi. . . . .	..	1072
———— from Behar, Note on, xvii. p. i. . . . .	..	498
———— on Arabic gravestones, vi. . . . .	..	873
———— from Bhubaneswar, No. 2, vi. 83, . . . . .	..	280
———— at Bamian, v. . . . .	..	188
———— from Peplianagar, v. . . . .	..	377
———— from Wara in Concan, v. 58, . . . . .	..	340
———— Ancient, iii. . . . .	..	481
———— on Tamba Patras from Kaira, vii. 908, . . . . .	..	966
———— from Asirgarh, v. . . . .	..	482
———— Sanscrit, from Benares, iii. . . . .	..	301
———— from Aswastama, vii. . . . .	..	434
———— from Garhwal, iv. . . . .	..	475
———— Pehlevi, iii. . . . .	..	566
———— of Carli cave, iii. . . . .	..	495
———— on Arracan Bell, vii. . . . .	..	287
———— from the Gaya caves, vi. . . . .	..	671
———— from Goruckpore, vii. . . . .	..	33
———— on Bakra Lat, iv. . . . .	..	56
———— on Allahabad, Column, iii. 105, 114, 118, . . . . .	..	481
———— near the Temple of Rudradeva at Warangal, vii. . . . .	..	901
———— from Iskardo, vii. . . . .	..	39
———— Various, described, iii. . . . .	..	245
———— from Kemaon, v. 58, 347, . . . . .	..	485
———— near Aden, iii. . . . .	..	554
———— facsimiles of ancient, v. . . . .	..	340
———— at Bamiana, v. . . . .	..	188
———— on broken lat, at Delhi, vi. . . . .	..	479
———— on copper plates from Goomsur, vi. . . . .	..	667

Inscription on Hala Cánará Slab, vi.	..	Page	664
———— Arabic at Chanderi, ii.	..	..	548
———— from Cárli pillar, vi.	..	..	1044
———— from Hund, near Attock, vi.	..	..	876
———— from Bhágampur, iv.	..	..	166 ✓
———— from Kálinger, vi.	..	..	665
———— from Chunár, v. 341,	..	..	731
———— Ethiopic, from Hammam, iv.	..	..	533
———— on Feroz and other lats, vi.	..	..	566
———— of Mathiah Lath, iii.	..	..	483
———— in Lantsa Character, iv.	..	..	183
———— Sanskrit from Behar, viii. 347 ; xvii. p. i.	..	..	492
———— from Bákerganj, vii.	..	..	40
———— Pehlevi, of coins, iv.	..	..	329
———— from Oujein, Note on an, xix.	..	..	475
———— on Gírnár and Dhauli, vii.	..	..	334
———— on Delhi iron pillar, iii. 494 ; vii.	..	..	629 ✓
———— on Arabic Gravestone, vi.	..	..	873
———— on Tibetan Standard, v. 248,	..	..	264
———— Tibetan, from Iskardo, v. 57,	..	..	348
———— from Trincomali, v.	..	..	554
———— from Guzerat, iv.	..	..	477
———— on Bhitari Lath, v. 303,	..	..	349
———— on Tibetan Scarfs, v.	..	..	383
———— from Damatha Cave, Moulmein, v. 280,	..	..	341
———— on Seals of Malay Rajas, iv.	..	..	553 ✓
———— from Province Wellesley, iv.	..	..	56 ✓
———— on Brahmeswara Slab, from Cuttack, vii.	..	..	557
———— from Thanewar, Note on an, xxii.	..	..	673
———— from Odeypore near Saugur, Note on an, ix.	..	..	545
———— Allahabad, vi. 969, iii. 114, 118, 247, 257,	..	..	339
———— Persian Monumental, iii.	..	..	12
———— found at Iskardoh, v. 56,	..	..	343
———— at Ramavat, iii.	..	..	1915
———— from Amarávati, vi.	..	..	222
———— on Tamba Patra, from Piplianagor, vii.	..	..	736
———— on Jain images, from Ajmir, vii.	..	..	51

Inscription from Sarnath, iv. 134, 181, 211, ..	Page	713
———— from the Neighbourhood of Bareilly, vi. ..	..	777
———— from Sainhadri Caves, vi. ..	..	1044
———— from Dipaldina, vi. ..	..	218
Insect Collectors, a few Instructions for, xi. ..	..	473
Insects, on the Preservation of, iv. ..	..	469
Insessores, Genera of Nepalese, vi. ..	..	110
Inundation of the Indus, xii. ..	..	183
———— of the Indus, taken from the lips of an eye-witness, A. D. 1842, xvii. p. i. ..	..	230
Iron Ore of Korana in the Jetch Dooab of the Punjab, Notes on the, with a Qualitative Analysis of the same, xxiii. ..	..	92
—— Mines of the Ranigunj District, Memorandum on the prospect of remuneration in working the, xxii. ..	..	484
—— Ore of the district of Burdwan, Note on the smelting of the, viii. ..	..	683
—— from the Dhunakar Hills, Birbhoom, Note on a Specimen, xiv. 754; xix. ..	..	77
—— of the Kasia Hills, i. 150, xi. ..	..	853
—— Ores from Mergui, and of Limestone from Mergui, Ana- lysis of, xii. ..	..	236
—— Tension Bridges, A Resultant System for the Construction of, xvii. p. ii. ..	..	412
—— Works of Cherra Punji, iii. ..	..	25
—— Smelting with heated air, i. ..	..	571
—— Strength of, iv. ..	..	225
—— on the Preservation of, iii. ..	..	191
—— Analysis of Sulphate of, ii. ..	..	321
—— Suspension Roof, iv. ..	..	111
—— Suspension Bridge, ii. ..	..	538
—— Corrosion of, by Salt Water, &c. xii. ..	..	1066
—— Mines of Hydrabad, ii. ..	..	402
Irrawaddy River, Navigation of, vi. ..	..	261
———— Note on the Discharge of Water by the, xxii. ..	..	480
Irrigation, An Improvement in, xi. ..	..	39
IRVINE, R. H. A few Observations on the probable results of a scientific research after metaliferous deposits in the Sub- Himalayan Range around Darjeeling, xvii. p. i. ..	..	137



IRVINE, R. H. on the Cotton called Nurma, xi. . .	Page	311
IRWIN, Memoir on the Climate, Soil, Produce and Husbandry of Afghanistan and the Neighbouring Countries, viii. 745, 779, 869, 1005; ix. 33, . . . . .		189
<i>Isauropolis</i> , Bishop of, On Cochin Chinese Geography, vi. 737, vii. . . . .		317
Isinglass in Polynemus sele, viii. . . . .		203
———— Note on the habits of the Coel and on the discovery of, viii. . . . .		684
<i>Iskardo</i> , description of, iv. . . . .		589
———— Supposed to be Aornos, vi. . . . .		774
———— Inscriptions found at, v. 56, . . . . .		348
ISMÁEL, M. The Zenetr of Syad Ahmed, i. . . . .		479
Itinerary of Heuan Tshang, An attempt to identify some of the places mentioned in the, xvi. . . . .		1183
JACOB, W. S. Replies to Lieut. Burt's Astronomical Questions, iii. . . . .		310
———— On the correction of the Index Error of altitude instruments, iv. . . . .		519
JACQUET, E. Notice of the Vallabhi dynasty of Saurashtra, extracted from the Buddhist records of the Chinese, v. . . . .		685
JACKSON, W. On the native mode of preparing the perfumed oils of jasmine and bela, at Ghazeepore, viii. . . . .		496
———— On the cultivation of roses and the manufacture of Rose Water and Uttur at Ghazeepore, viii. . . . .		411
———— Notices of two heads found in the northern districts of the Punjab with drawings, xxi. . . . .		511
———— Sculpture in alto-relievo sent by the Governor General to the Asiatic Society, xxii. . . . .		193
———— On the iron mines of Beerbhoom, xiv. . . . .		754
Jain, Figure nearly 80 feet high (Description of a colossal) cut in relief, discovered on a spur of the Satpurah Range on the Nurbudda, xviii. . . . .		918
———— Temples on Mount Abu, ii. . . . .		161
<i>Jajipur</i> , Ruins and pillar at, vii. 53, . . . . .		200
JAMESON, W. First Report of his Deputation, by Government, to examine the effects of the great Inundation of the Indus, xii. . . . .		183
———— On the Geographic Distribution of the Vulturidæ, . . . . .		

Falconidæ and Strigedæ, being the first of a series of memoirs intended to illustrate the geographic distribution of the Ornithological Kingdom, viii. . . . .	Page 321
JAMESON, W. Report on the Museum of the Asiatic Society, viii. . . . .	241
————— On the distribution of European Birds, viii. . . . .	21
Japanese Mirror, Notes on the, i. . . . .	242
Japanned ware of Ava, An account of, i. . . . .	169
Jasper or Yu stone of Ava, vi. . . . .	265
<i>Jawar</i> , Note on the Zinc Mines of, xix. . . . .	212
Jamutra in Cuch, Boring at, iii. . . . .	40
Jaya Chandra, Note on a Copper Land Grant of, x. . . . .	98
————— On a coin of, xxi. . . . .	402
JEFFREYS, J. An enquiry into the Laws governing the two great powers, Attraction and Repulsion, as operating in the aggregation and combination of atoms, ii. 441, . . . . .	506
<i>Jalalabad</i> , Description of Ruins near, v. . . . .	393
————— Description of, iii. . . . .	325
————— Seat of Nysæan kings, v. . . . .	20
JENKINS, F. Interpretation of an Ahom extract, vi. . . . .	980
————— Earthquakes in Assam, xviii. . . . .	172
————— Paper on ancient land grants on copper discovered in Assam, ix. . . . .	766
————— Further discovery of Coal beds in Assam, iv. . . . .	704
JERDON, F. C. Reptiles inhabiting the Peninsula of India, xxii. 462, . . . . .	522
<i>Jerusalem</i> , Monkish Frauds at, iv. . . . .	442
<i>Jesalmer</i> library, Note on the, vi. . . . .	240
JESSOP & Co. Note on the smelting of the iron ore of the District of Burdwan, viii. . . . .	683
<i>Jhelum</i> , Descriptive notice of the districts of, xix. . . . .	43
<i>Johole</i> , in Malacca, Account of, v. . . . .	257
Jonesean Orthography, iii. . . . .	413
JONES, Journal of a Steam Trip to the north of Baghdad, xvi. . . . .	301
<i>Jonpur</i> , Old Fort near, iii. . . . .	617
Journal of Capt. Herbert on a Tour from Almorah through parts of the Province of Kemaon and British Gurhwal chiefly in the Centre of the Hills, xiii. . . . .	734

Journal des Savans quoted, vi. . . . .	Page	466
—— of a Mission from the Supreme Government of India to the Court of Siam, viii. 1016, ix. . . . .	..	219
Journal of the routes to the sources of the Punjab Rivers, x. . . . .	1	
—— of an Expedition into the Naga Hills on the Assam Fron- tier, ix. . . . .	..	947
—— Madras Literary, ii. . . . .	..	557
Journey from Ava to Kendat, ii. . . . .	..	59
—— Narrative of a, from Soobathoo to Shepke, in Chinese Tartary, xi. . . . .	..	363
Juanpur, Note on an Inscription engraved on a brick found in a village in the District of, xix. . . . .	..	454
Jubbulpore, Fossil Jaw sent from, x. . . . .	..	620
Jugloo and Seesee rivers in upper Assam, Account of a visit to the, together with a note on the gold fields of that Province, xxii. . . . .	..	511
Jullalabad, A geographical notice of the Valley of, xi. 117 ; xiii. . . . .	..	867
Jullundhur Doab, a Report of the Kohistan of the, xvii. p. i. . . . .	281	
Jumna Salt Works, iii. . . . .	..	33
—— and Sutlej Rivers, Levels taken of the, ix. . . . .	..	688
—— Rocks of the, iv. . . . .	..	261
Jupiter's Satellites, Eclipses of, i. 504, . . . . .	..	570
Justice, On the Administration of, in Nepal, with some account of the several courts extant, of their Jurisdiction and modes of Procedure, A. R. xx. . . . .	..	94
Juwahir, Visit to Melum and the Oonta Dhoora pass, in, xi. . . . .	..	1157
Kadphises, variations of the name of, v. . . . .	..	553
Kabul, Description of, ii. . . . .	..	3
Kahgyur, Abstract of the first portion of, i. 1, . . . . .	..	575
—— Analysis of the Dulva, a portion of the Tibetan Work entitled the, A. R. xx. . . . .	..	41
—— Analysis of the Sher Chin, Phal Chhen, Dkon Seks, Do, De, Nyang Das and Gyut, being the second division of the Tibetan Work entitled the, A. R. xx. . . . .	..	393
Kaira plates, Dr. A. Burn on the, vi. . . . .	..	895

<i>Kaira</i> Tamba patra from, vii. .. ..	Page	966
Kakutsanda, the first Buddha, v. .. ..	..	322
Kala Chakra System, Origin of the, ii. .. ..	..	57
<i>Kala Bagh</i> , account of, vii. .. ..	..	25
<i>Kalat</i> , Brief History of, brought down to the deposition and death of Mehrab Khan Brahooe, xii. .. ..	..	473
<i>Kali</i> or Ghogra to Dhansri, Languages or Dialects of the Eastern Sub-Himalayas from, xvi. .. ..	..	1245
<i>Kalibheet</i> Hills, Geography of the, iii. .. ..	..	61
KALIDASS, Analysis of the Raghu Vansa, a Sanskrit Poem of, xxi. .. ..	..	445
———— Birth of Umá, ii. .. ..	..	329
KALIKRISHNA DEVA, Specimen of some ornamental forms of Persian writing, ii. .. ..	..	613
———— Description of an Indian Balance called Tula, ii. .. ..	..	615
<i>Kalinjar</i> , Description of the Antiquities at, xvii. p. i. 171, ..	..	313
<i>Kaliya Deh</i> , temple of, vi. .. ..	..	819
KAMALAKANTA VIDYALUNKAR, Tribute of the Pandit, to the Rev. Dr. Mill, vi. .. ..	..	710
<i>Kamrup</i> , brief notice of the Sil Hako or Stone Bridge in Zillah, xx. .. ..	..	291
———— History of, iv. .. ..	..	191
<i>Kanari</i> , Opening of the Topes at the Caves of, x. .. ..	..	94
<i>Kandy</i> , Table of Rain at, iv. 709 ; vi. .. ..	..	618
Kanerkos, coins of, iii. .. ..	..	441
Kangtis of Assam, v. 197, .. ..	..	199
Kaukar Strata of the Jumna, iv. .. ..	..	267
<i>Kansonapuri</i> , now called Rungamutty, the ancient city of, xxii. ..	..	281
Karmika System, v. .. ..	..	78
<i>Kashmir</i> , An Essay on the Arian Order of Architecture as exhibited in the temples of, xvii. p. ii. .. ..	..	241
———— Geography of, vi. .. ..	..	766
———— Description of the valley of, vi. .. ..	..	766
———— A Sketch of the Mahomedan History of, xxiii. ..	..	409
———— see Cashmir.		
<i>Kasia</i> mountains, Geology of the, vii. .. ..	..	69

<i>Kasya Hills</i> , Note on their Coal Strata, i. 250 ..	Page	252
———— Iron smelting in, i. 150 ; xi. ..	..	853
———— and People, Notes on the, xiii. ..	..	612
———— Geological specimens from, iii. ..	..	293
Kasyapa, the third Buddha, v. ..	..	327
<i>Katmandu to Darjeling</i> , Route from, xvii. p. ii. ..	..	634
<i>Kathmandoo</i> , Nepaulite, on a new mineral from the neighbour- hood of, xxiii. ..	..	170
Kaulfussia, Description of two Genera of the family of Hamma- melidææ, two species of Podostemon and one species of, A. R. xix. ..	..	94
KAY, W. On the connection of the Dative and the Accusative cases in Bengali and Hindustani, xxi. ..	..	105
KEAN, Note on Dr. Stewart's Table of Mortality among Hindu females, of Moorshedabad, viii. ..	..	704
KERR, Copper specimens sent by Mr. ii. ..	..	94
Keisaney, a Hindu idol, v. ..	..	338
<i>Kemaon and Ghurwal</i> , Copper Mines of, vii. 934 ; viii. 471 ; xii. ..	..	769
———— Report on the Bhotia Mehals of, ii. ..	..	551
———— Geological specimens from, vi. ..	..	653
———— Mountain Trout of, iv. ..	..	39
———— Natural History of, iv. 355, 359, ..	..	410
———— Tridents in, v. ..	..	485
———— and <i>Rohilcund Turææ</i> , A few Notes on the subject of the, xiii. ..	..	887
———— Notice of (Lieut.) Strachey's Scientific Enquiries in, xix. ..	..	239
Keneksen, Speculation regarding, iv. ..	..	640
KERAMAT ALI, Minerals and Plants sent by, iii. ..	..	303
———— Coins from, iii. ..	..	247
<i>Khaiber tope</i> , description of, vi. ..	..	879
Khamti character, specimen of, vi. ..	..	21
———— Alphabet of Ahom and, v. ..	..	757
<i>Khandahar</i> , Note of discoveries of Gems from, ix. ..	..	97
<i>Khandgiri</i> , Inscription and cave, vi. ..	..	318
KHAN ALI, On a march between Mhow and Sagur, vii. ..	..	805
———— On the Huli in Malwa, ix. ..	..	311

<i>Kharrahpur Hills, Description and Analysis of a large mass of Meteoric Iron from the, xvii. p. ii.</i>	..	Page	538
<i>KHASH ALEE SHEKH, Account of the Esafzai Affghans, inhabiting Sama, xiv.</i>	.. .. .		736
<i>Khorasan, Ibn Haokul's account of, xxii.</i>	.. .. .		152
————— <i>Wool and Woollen Manufactures of, ix.</i>	.. .. .		327
————— <i>Articles of Trade in, x.</i>	.. .. .		718
————— <i>Extracts from demi-official reports on a Mission into, x.</i>	.. .. .		116
<i>Khota, Description of an Astronomical Instrument presented by Ram Singh of, to the Government of India, viii.</i>	.. .. .		831
<i>Khunniara, in the Kangra district, Notes on two Inscriptions at, xxiii.</i>	.. .. .		57
<i>Khyrpoor and the Fortress of Bukur in the North Sind, A short account of, ix.</i>	.. .. .		1187
<i>Kiang, Notice of the, xvii. p. ii.</i>	.. .. .		1
<i>KITTER, M. Account of a Journey from Calcutta viâ Cuttack and Pooree to Sumbulpur, and from thence to Midnapur, through the forests of Orissa, viii. 367, 474, 606,</i>	.. .. .		671
————— <i>Note on a pillar found in the Ganges near Pubna and of another at Kurra near Allahabad, viii.</i>	.. .. .		681
————— <i>Memorandum on some ancient gold coins found near Benares in 1851, xxi.</i>	.. .. .		390
————— <i>Hints on the easiest method of taking and preparing drawings for lithograph, xvi.</i>	.. .. .		368
————— <i>Notes on the places in the province of Behar, supposed to be those described by Chy Fa Hian, xvi.</i>	.. .. .		953
————— <i>Report on the coal and iron mines of Talcheer and Ungool, viii.</i>	.. .. .		137
————— <i>Notes on the caves of Burabur, xvi.</i>	.. .. .		401
————— <i>Sanscrit inscription from Behar, xvii. p. i.</i>	.. .. .		492
————— <i>Notes on the Sculptures of Budda Gaya, xvi.</i>	.. .. .		334
————— <i>Instructions how to take correct Facsimiles of Inscriptions, xvi.</i>	.. .. .		366
————— <i>Inscriptions at Oomga and Notes on the same, xvi.</i>	.. .. .		1220
————— <i>Note on an Inscription from Juanpur, xix.</i>	.. .. .		454

KITTOE, M. Extracts from the Journal of, on the Ruins and Pillar at Jyepur, vii. 53, .. .. . Page	200
———— Section of a Hill in Cuttack supposed to be likely to contain coal, vii. .. .. .	152
———— Sketch of the sculptured images on the temple of Grameswara near Ratrapur, vii. .. .. .	660
———— Journal of a Tour in the Province of Orissa, vii. 679, .. .. .	1060
———— Sketch of the Temple to Durga at Badeswar, &c. vii. .. .. .	828
———— Extract of a letter from, on antiquarian researches, xvii. p. i. 234, .. .. .	536
———— Notes on the Viharas and Chaityas of Behar, xvi. .. .. .	272
KNIGHTON, W. On the Rock Temples of Dambool, in Ceylon, xvi. .. .. .	340
———— On the Ruins of Anuradhapura, xvi. .. .. .	213
Kocch, Bodo and Dhimal Tribes, On the Origin, Location, Numbers, Creed, Customs, Character and Condition of the, xviii. .. .. .	702
Kohel et Terafeh, Note on the formations and Lead Mines of, xix. .. .. .	217
Kohistan of the Jullundhur Doab, A report on the, xvii. p. i. .. .. .	281
Kokan, Commerce of, iii. .. .. .	376
———— Chinese relation with, iii. .. .. .	373
———— State, Account of, iii. .. .. .	369
Kolehan, Memoir on the Hodesum or, ix. .. .. .	783
Konagamma, the second Buddha, v. .. .. .	325
Koompta on the Western coast (South India) by the Devamunni and Nundibanamah passes, easterly to Cumbum and thence southerly to Chittoor, Notes chiefly Geographical from, comprising a notice of the Diamond and Lead Excavations of Buswapur, xv. .. .. .	380
Koonawur Languages, A Vocabulary of the, xi. .. .. .	479
Korana, in the Jetch Doab of the Punjab, Notes on the Iron Ore of, with a Qualitative Analysis of the same, xxiii. .. .. .	92
KÖROS, A. C. Translation of a Tibetan fragment with remarks, i. .. .. .	269

KOROS, A. C. Notices on the different systems of Buddhism, extracted from the Tibetan authorities, vii. . . . .	Page	142
———— Enumeration of Historical and Grammatical works to be met with in Tibet, vii. . . . .	..	147
———— For other papers by this author, vide Csoma de Kőrös.		
<i>Kotah</i> , Memoir on the Coal found at, with a Note on the Anthracite of Duntimnapilly, x. . . . .	..	341
<i>Koteli</i> , On the manufacture of the Matchlock of, xvii. p. i. . . . .	..	277
<i>Kotgurh and Soobathoo</i> , A general statement of the Weather at, for 1819-20-21, xii. . . . .	..	749
———— Description of, vi. . . . .	..	905
———— Geological Report on the Valley of the Spiti and of the Route from, x. . . . .	..	198
Kothoutiya gate of the Fort Rohtas, Sanscrit Inscription on the Slab removed from above the, viii. . . . .	..	693
KRISHNA MOHUN BANNERJI, The Mahimanastava or a Hymn to Shiva, with an English translation, viii. . . . .	..	355
Kufic Silver Coins, an account of eight, xx. . . . .	..	537
Kujjukzyes (Upper Sinde) General Notice of the tribe of, ix. . . . .	..	1214
Kukumb ka Tel, ii. . . . .	..	592
<i>Kuladyne</i> River, a Note of some Hill Tribes on the, xv. . . . .	..	60
<i>Kulu and Lahul</i> , Journal of a Trip through, to the Chu Mureri Lake in Ladak, during the months of August and September, 1846, xvii. p. i. . . . .	..	201
<i>Kumbhi</i> , Notice of a grant engraved on Copper, found at, in the Saugor Territory, viii. . . . .	..	481
<i>Kunawar</i> , Journal of a Trip through Hungrung and Spiti, undertaken in the year 1838, under the patronage of the Asiatic Society of Bengal, for the purpose of determining the Geological Formation of those districts, viii. 901; ix. 489, . . . . .	..	555
<i>Kunchenjenga</i> , and of the perpetually snow-covered peaks in its vicinity, Notes upon a Tour in the Sikkim Himalayah Mountains, undertaken for the purpose of ascertaining the Geological Formation of, xxii. 540, . . . . .	..	611
KUPFFER, M. Specific Gravity of Metallic Alloys, ii. . . . .	..	270



<i>Kurrachee</i> , Tatta and Sehwan Scinde, Report on the country between, ix.	..	..	Page	907
<i>Kurrukpoore Hills</i> , xxi.	..	..	..	195
Kusunda Tribes of Nepal, Chepang and, xvii. p. ii.	..	..	..	650
<i>Kyook Phyoo</i> , Lignite from, iii.	..	..	..	302
<i>Labong</i> , Richardson's visit to, v.	..	..	..	613
—— History of Moulmein and, vi.	..	..	..	55
<i>Ladakh</i> , Notes on Moorcroft's Travels in, and on Gerard's account of Kunawar, xiii. 172,	..	..	..	223
Lagomys inhabiting Nepal, A new species of, x.	..	..	..	854
<i>Lahore</i> , Earthquake at, i.	..	..	..	34
Laidlay, J. W. On the coins of the independent Muhammedan Sovereigns of Bengal, xv.	..	..	..	323
——— Observations on the rate of evaporation on the open sea, with a description of an instrument used for indicating its amount, xiv.	..	..	..	213
——— Notice of a Chinese Geographical Work, xviii.	..	..	..	137
——— Note on a Sanscrit Inscription from Behar, xvii. p. i.	..	..	..	498
——— Note on the Inscriptions from Singapore and Province Wellesley forwarded by the Hon'ble Col. Butterworth and Col. J. Low, xvii. p. ii.	..	..	..	66
——— On preparing Facsimiles of coins, &c. xviii...	..	..	..	976
——— On Catadioptric Microscopes, iii.	..	..	..	288
——— Daily Evaporation in Calcutta, xvii. p. i.	..	..	..	236
——— Note on Indo-Scythic coins, xvii. p. i.	..	..	..	454
——— Analysis of Raw Silk, iv.	..	..	..	710
——— Note on an Inscription from Keddlah, xviii.	..	..	..	247
Lamb, G. Abstract of Registers of Temperature and Fall of Rain kept by Medical Officers in different part of India, xxi.	..	..	..	383
——— Register of the Fall of Rain in inches at Dacca from 1827 to 1844, iv.	..	..	..	405
Lambton's Tomb, Geology near, v.	..	..	..	120
Land, Produce and rent of, iii.	..	..	..	475
—— Snails, account of a new Genus of, i.	..	..	..	11
—— Shells of the Tenasserim Provinces, the, xvii. p. i.	..	..	..	62

<i>Landour and Masuri, Geological Sketch of, i.</i> ..	Page	193
——— Abstract of Thermometrical Register at, i. ..		195
Language of Socotra, iv. . . . .		165
——— Ancient Pehlevi, iv. . . . .		329
——— Nagari, iv. . . . .		477
——— of the Goands, xvi. . . . .		286
Languages, a Vocabulary of the Koonawur, xi. . . . .		479
——— of Asia, vii. . . . .		707
——— Vocabulary of Indo-Chinese, vi. . . . .		1023
——— or Dialects of the Eastern Sub-Himalayas from Kali or Ghogra to Dhansri, xvi. . . . .		1244
——— Comparison of the Tai, Shan and Ahom, vi. . . . .		19
Lepidodendra, Note on, Scapes of Xanthorrhæa and Fossil stems of, viii. . . . .		685
LASSEN, C. Points in the History of Greek and Indo-Scythian Kings in Bactria, Cabul and India as illustrated by decypher- ing the ancient legends on their coins ix. 251, 339, 627, 449, . . . . .		733
——— Pentapotamia quoted by, vi. . . . .		386
——— Objects of Research in Affghanistan, viii. . . . .		145
Laterite, Questions regarding, iv. 427, . . . . .		433
——— Found near Rangoon, Remarks on the subject of, xxii. . . . .		196
Lath at Allahabad, Motion respecting the, v. . . . .		518
Latitudes and Longitudes, iii. . . . .		70
LATTER, T. Remarks on a Booddhist coin or medal, sent to the Society through Capt. Macleod, Assistant Commissioner, Tenasserim, by H. H. the Prince of Mekkara, xiii. . . . .		571
——— A Note on some Hill Tribes on the Kuladyne river, Arakan, xv. . . . .		60
——— The symbolical coins of Arakan, xv. . . . .		238
——— On the Buddhist emblems of Architecture, xiv. . . . .		623
Law of Storms in the Indian and China Seas, Memoirs on the, viii. 559, 631 ; ix. 107, 973, 1009 ; x. 895 ; xi. 6, 605, 971 ; xii. 339, 771 ; xiii. 69 ; xiv. 10, 357, 703, 878 ; xvii. p. i. 27-517 ; xviii. 252, 826, 869 ; xix. 349 ; xx. 13, 195 ; xxi. 283, 50 ; xxiii. 1, . . . . .		505
——— of Mortality, the Expectation of Life and the Values of Annuities, India and England, comparative Tables of the, xii. . . . .		1057

LAYARD, F. P. On the ancient city of Kansonapari now called Ranganutty, xxii. . . . .	Page 281
———— Nooks and Corners of Bengal, No. 1, xxi. . . . .	148
———— The Mausoleum of the Nawabs Ali Verdi Khan and Sooraj-ood-Dowlah, xxi. . . . .	504
LEA, I. Characters of three New Species of Indian fresh water Bivalves with Notes by W. H. Benson, Esq. iv. . . . .	450
Lead Mines of Kohel et Terafeh, Note on the formations and, xix. . . . .	217
———— Excavations of Buswapur on the Western Coasts, S. India, xv. . . . .	380
LEECH, R. A Grammar of the Cashmere Language, xiii. 397, . . . . .	553
———— A Description of the country of Scisthan, xiii. . . . .	115
———— Grammar of the Pooshtoo or Afghanee Language, viii. . . . .	1
———— An Account of the Panjkora Valley and of Lower and Upper Kashkor, xiv. . . . .	812
———— Journal of a Tour through parts of the Punjab and Affghanistan, in the year 1837, by Agha Abbas of Shiraz, xii. . . . .	564
———— Epitome of the Grammar of the Brahuiky the Balochky and the Panjabi languages, with Vocabularies of the Baraky, the Pashi, the Laghmani, the Cashgari, the Turhai and the Dur dialects, vii. 538, 608, 711, . . . . .	780
———— Route from Dera Ghazee Khan to Candahar, through the Sakhee Sarwar Pass and Buzdar, with other routes, xiii. . . . .	527
———— An account of the early Ghiljaees, xiv. . . . .	306
———— Account of parts of the Cabul and Peshawur Territories, xiv. . . . .	660
———— Notes taken on a Tour through parts of Baloocheestan, in 1838 and 1839, by Hajee Abdun Nubee of Kabul, xiii. 667, . . . . .	786
———— Notes on, and a short Vocabulary of, the Hinduvee Dialect of Bundelkhand, xii. . . . .	1086
———— Brief History of Kelat, brought down to the deposition and death of Mehrab Khan, Brahoe, xii. . . . .	473
———— An account of the early Abdalees, xiv. . . . .	445

LEECH, R. Notes on the Religion of the Sikhs, being a Notice of their Prayers, Holidays, and Shrines, xiv. . . . .	Page	393
———— A Supplementary Account of the Hazarahs, xiv. . .		333
Lepchas of Sikkim with a Vocabulary of their Language, Note on the, ix. . . . .		379
Letter forwarding a paper on the formation of the Museum of Economic Geology of India, from Captain Tremenheere, Engineers, ix. . . . .		973
———— to Government, Extract from Dr. M'Clelland's, on Capt. Tremenheere's report, xi. . . . .		25
———— from Dr. Jameson to Mr. Clerk, on the Geology of Kalabagh, xi. . . . .		1
———— from the Emperor of China, to the king of Ava, vi. . .		542
Leiotrichane Birds of the Sub-Himalayas, On the, with some additions, annotations, a Synopsis of the Indian Pari and of the Indian Fringillidæ, xiii. . . . .		933
Levels taken, by order of the Right Honorable the Governor General, between the Jumna and Sutlej rivers, ix. . . . .		688
LEWIS, H. and H. CORN, Some account of the Kalán Musjeed, xvi. . . . .		577
Libraries, Catalogues of Oriental, xxii. . . . .		535
Library, Fort William, transferred to the Asiatic Society, v. 125, 190, . . . . .		372
———— at Jessulmere, xvii. p. i. . . . .		158
Lichens, with the botanical relationship existing between them and the Indian productions, A connected view of the Species of, x. . . . .		888
———— in the Himalayas, x. . . . .		828
———— used in dyeing, On, vi. . . . .		892
Life-estimate in Civil Service, vi. . . . .		341
Light, Effect of coloured, ii. . . . .		494
Lignite from Kyook Phyo, iii. . . . .		302
Limboos and other Hills Tribes hitherto undescribed, Note on the, ix. . . . .		595
Limestone from Mergui, Analysis of Iron Ores and of, xii. . .		236
———— Formation of England, i. . . . .		424
———— Analysis of, ii. . . . .		402
Lingam at Bhojpur, xvii. p. i. . . . .		154

Linnean Society, Extracts from Proceedings of, ii.	Page	156
Liquid brown from Manikyala, iii. . . . .	..	567
Liquid amber tree of the Tenasserim Provinces, The, xvii. p. i.		532
LISTON, D. Notice of a Colossal Alto-Relievo, known by the name of Mata Koonr situated near Kussia Tannah, in Pergunnah Sidowa, Eastern Division of Gorakpur district, vi...		477
———— Translation of a Servitude Bond granted by a cultivator over his family and of a Deed of Sale of two slaves, vi.		950
Literature and History of the Veda, on three Treatises on the, xvi. . . . .	..	812
Literary Intelligence, xx. 281, 430, 352, 620; xxi. 185, 429, 535; xxii. 403, 491; xxiii. 95, 191, 387, 498, . . . . .	..	717
Lithontrity practised in Persia, i. . . . .	..	419
LLOYD, R. A short Notice of the Coast-line, and the Rivers and Islands adjacent, forming a portion of the Mergui Province, vii.		1027
———— T. H. A Note on the satin embroidered scarfs of the Tibetan priests, v. . . . .	..	383
———— Further Notes respecting the late Csoma de Koros, xiv. . . . .	..	823
———— Indian Geology, ii. . . . .	..	157
Local and relative Geology of Singapore, including Notices of Sumatra, the Malay Peninsula, &c. xvi. . . . .	..	667
LOCKETT, — Hints to Students of Arabic, xvi. . . . .	..	373
Logarithms, Table of Proportional, x. . . . .	..	713
Logarithmic Tables, Compendious, xi. . . . .	..	40
LOGAN, J. R. On the Local and Relative Geology of Singapore, including Notices of Sumatra, &c. xvi. 519, . . . . .	..	667
LONG, J. Analysis of the Raghu Vansa, a Sanskrit Poem of Kalidasa, xxi. . . . .	..	445
———— Analysis of the Raj Mála, xix. . . . .	..	533
———— Queries on the Archæology of India, xvi. . . . .	..	285
———— Tables of Comparative Philology, shewing specimens of the Affinity of the Greek, Latin and English languages, with the Sanskrit, Persian, Russian, Gaelic, Welsh, Lithuanian, German, Hebrew and Anglo-Saxon, xii. . . . .	..	837
Longitudes of Nasirabad, iv. . . . .	..	52
———— Observed, iii. . . . .	..	297

LORD, P. B. Some account of a visit to the plain of Koh-i-Daman, the district of Ghorband and the pass of Hindu Kush, with a few general observations respecting the structure and conformations of the country from the Indus to Kabul, vii.	521
LOUD, T. New Patent improved Piano-Forte, ii. . . . . Page	269
LOUIS, J. Note on the Geography of Cochin China, vi. . . . .	737
LOW, J. On Siamese Literature, A. R. xx. . . . .	338
———— On the Government of Siam, A. R. xx. . . . .	245
———— Extract of a letter from, xvii. p. i. . . . .	232
———— A few Gleanings in Buddhism, xvii. p. i. . . . .	591
———— Notice on an Inscription from Keddah, xviii. . . . .	247
———— Gleanings in Buddhism or translations of passages from a Siamese version of a Pali work termed in Siamese Phra Pat hom, xvii. p. ii. . . . .	72
———— An account of several Inscriptions found in Province Wellesley on the Peninsula of Malacca, xvii. p. ii. . . . .	62
———— General Observation on the contending claims to Antiquity of Brahmins and Buddhists, xviii. . . . .	89
Lucknow, Meteorological Register kept at, for the month of May, 1854, xxiii. . . . .	(76)
———— Reports upon His Majesty the King of Oude's Observatory at, xvii. p. i. . . . .	507
Lullutpore, in Bundelcund, Notice on the Feruginous Spherules imbedded in Sandstone from, xvi. . . . .	711
Lunar Transits at Nasirabad, iv. . . . .	52
———— Distance, clearing of, i. . . . .	552
LUSH, C. Geological Notes on the Northern Conkan and a small portion of Guzerat and Kattywar, v. . . . .	761
LUSHINGTON, G. S. Report on the Government Experimental Working of the Copper Mines of Pokree in Ghurwal, with notices of other Copper Mines, xii. 453, . . . . .	769
———— On the Marriages, Rites and Usages of the Jats of Bharatpore, ii. . . . .	273
Luz near Bela, Memoranda respecting the existence of Copper in the territory of, ix. . . . .	30
Lynx, a Monograph of the Species of, xi. . . . .	740
Macoa, Fall of barometer, at, vi. . . . .	619

MACGOWAN, D. J. An Inscription from a Tablet in a Buddhist Monastery at Ningpo, in China, xiii. . . . .	Page 113
————— Remarks on Showers of Sand in the Chinese Plain, xx. . . . .	192
MACGREGOR, M. A. An improvement in Irrigation, xi. . . . .	39
————— G. H. A Geographical Notice of the Valley of Jullalabad, xi. 117 ; xiii. . . . .	867
MACKENZIE, C. View of the Principal Political Events that occurred in the Carnatic, from the dissolution of the ancient Hindoo Government in 1564, till the Mogul Government was established in 1687, and on the Conquest of the Capitals of Beejapore and Golconda, xiii. 421, . . . . .	578
————— MSS. collection of, vi. 397 ; vii. 105, 173, 371, . . . . .	469
MACKESON, F. Journal of C. M. Wade's voyage from Lodiana to Methankot by the river Sutlej, on his Mission to Lahore and Bahawalpur, in 1832-33, vi. . . . .	169
————— Report on the Route from Seersa to Bahawalpur, xiii. . . . .	297
MACLAGAN, R. Fragments of the History of Mooltan, the Derajat and Buhawulpur, from Persian MSS. xvii. p. ii. . . . .	559
————— List of Arabic works, preserved in a library at Aleppo, xxiii. . . . .	44
MACLEOD, J. D. Note on the Map attached to the Report of the Coal Committee, in the 98th Number of the Journal of the Asiatic Society, ix. . . . .	582
————— T. E. Abstract Journal of an Expedition to Kiang Hang on the Chinese Frontier, starting from Moulmoin on the 13th December, 1836, vi. . . . .	989
————— D. Abstract Report of the Proceedings of the Committee appointed to superintend the Boring Operations in Fort William from their commencement in December, 1835 to their close in April, 1840, ix. . . . .	677
————— Extracts from Official Records with descriptive details regarding the New Nizamut Palace of Moorsheda- bad, viii. . . . .	552
————— Memorandum regarding specimens from Seoni, . . . . .	1019

MACLELLAND, J. Natural History of the Fœtus of the Squalus, maximus, iv. . . . .	Page 324
————— On Isinglass in Polynemus sele, Buch, a species which is very common in the Estuaries of the Gan- ges, viii. . . . .	203
————— Note on the discharge of water by the Ira- waddy, xxii. . . . .	480
————— On the Fossil Shells of Cherra Punji, iv. . . . .	520
————— Indian Cyprinidæ, A. R. xix. . . . .	217
————— Memoranda on the Museum of the Asiatic Society, viii. . . . .	415
————— Notice of some Fossil Impressions occurring in the Transition Limestone of Kamaon, iii. . . . .	628
————— Description of the (so-called) mountain Trout of Kemaon, iv. . . . .	39
————— Catalogue of Geological Specimens from Kemaon, presented to the Asiatic Society, vi. . . . .	653
————— On the difference of level in Indian Coal fields and the causes to which this may be ascribed, vii. . . . .	65
————— Observations on six new species of Cypri- nidæ with an outline of a new classification of the family, vii. . . . .	941
————— On the genus Hexaprotodon of Dr. Falconer and Captain Cantley, vii. . . . .	1038
MACCOSH, J. Account of the Mountain Tribes on the extreme N. E. Frontier of Bengal, v. . . . .	193
MACRITCHIE, J. Meteorological Register for 1833 kept at Ban- coora, iii. . . . .	190
————— J. Meteorological Table kept at Bancoora, for the years 1832, i. 154, ii. 383, iii. . . . .	190
<i>Madagascar</i> , Treatise on the Poetry of, i. . . . .	86
MADDEN, E. Diary of an Excursion to the Shatool and Boorun Passes, over the Himalaya, in Sept. 1845, xv. . . . .	79
————— Notes of an Excursion to the Pindaree Glacier in September, 1846, xvi. 226, . . . . .	596
————— The Turace and Outer Mountains of Kumaon, xvii. p. i. 349, xviii. . . . .	603
<i>Madras</i> , Literary Society, Proceedings of, ii. 154, . . . . .	550



<i>Madras</i> , Astronomical Observations, ii.	..	Page	380
—— The Quarterly Journal of, v.	..	..	439
Magadhi dialect, M. Csoma Korosi, on the, vi.	..	..	688
Mágha, Sisupala Badha or death of Sisupala, by, viii.	..	..	16
Magic Square cut in a Temple at Gwalior, On an ancient, xi.	..	..	292
Magnesia, Analysis of Carbonate of, iv.	..	..	510
Magnet, Electric spark from, i.	..	..	477
Magnetic Observations, by la Bonite, vi.	..	..	319
—— Variation at Diamond Harbour, vi.	..	..	319
—— Dip and Intensity at Madras, vi.	..	..	374
<i>Mahábalipuram</i> , Notes on the Ruins at, xxii.	..	..	656
Mahábhárata, Extract from, iii.	..	..	269
Mahápurushyas, a sect of Vaisnavas in Assam, xx.	..	..	455
Mahimanastava, or a Hymn to Shiva, The, viii.	..	..	355
MAINGY, MR. Mergui Dye Wood, i.	..	..	205
<i>Mahadeo</i> Hills, Geology of, iii.	..	..	73
MAISEY, F. Description of the Antiquities at Kalinjar, xvii. p. i.	..	..	171
MAITRI, the Expected Buddha, v.	..	..	330
Makhzan ul adwiyah quoted, vi.	..	..	392
<i>Makkah</i> and the Hyaza, before Muhamemd, Chronology of, chiefly founded upon Genealogy, xx.	..	..	349
<i>Malacca</i> States, Johole, v.	..	..	257
—— States, account of the, v.	..	..	505
—— States Policy and Commerce of the, v.	..	..	626
—— Tin Mines of, iv.	..	..	543
—— Dutch Documents, regarding, iv.	..	..	305
—— States, Of the interior of the, v. 61,	..	..	561
—— Geology of, iv.	..	..	540
<i>Malay</i> Princes, Seals of, iv. 248,	..	..	553
—— Wood-pecker, Dr. W. Bland on, vi.	..	..	952
<i>Malayan</i> Peninsula, Catalogue of Mammalia inhabiting the, and Islands, xv. 171,	..	..	241
—— Fishes, Catalogue of, xviii.	..	..	983
MALCOLMSON, J. Note on Saline Deposits in Hyderabad, ii.	..	..	77
—— Notes explanatory of a Collection of Geolo- gical Specimens from the country between Hyderabad and Nagpur, v.	..	..	96

<i>Maldivé</i> Islands, Account of, iv. . . . .	Page	319
MALTEBRUN, Criticism on, vi. . . . .	..	737
<i>Malwa</i> , Geological Section of, iii. . . . .	..	238
Mammalia, Birds and Reptiles procured at or near the station of Cherra Punji in the Khasia Hills North of Sylhet, Notice of a collection of, xx. . . . .	..	517
Mammalia, Notices of various, with descriptions of many new species, xiii. . . . .	..	463
———— in the Museum of the Asiatic Society, Catalogue of, x. . . . .	..	660
———— Inhabiting the Malayan Peninsula and Islands, Cata- logue of, xv. 171, . . . . .	..	241
———— and more remarkable species of Birds inhabiting Ceylon, Report on the, xx. . . . .	..	153
———— of the Dakhan, Catalogue of, i. . . . .	..	161
———— of Nepal, Paper on, i. 335 ; Classified Catalogue of, x. . . . .	..	907
———— Preservation of, iv. . . . .	..	462
———— New Indian, iii. . . . .	..	306
Mammals of Tibet, Notice of the, with descriptions and plates of some new species, xi. . . . .	..	275
✓ <i>Mandar</i> Hill, in the district of Bhagulpur, A short notice of an ancient Colossal Figure carved in granite on the, xx. . . . .	..	272
<i>Mandavi</i> in Cutch, Ruins of, vi. . . . .	..	648
<i>Mangalore to Madras</i> , Notes chiefly Geological, across the Peninsula from, xiv. . . . .	..	641
———— Porcelain Clay found at, x. . . . .	..	967
Manganese of the Mergui Province, Report on the, x. . . . .	..	852
MANGER, O. Specimen of the Language of the Goands as spoken in the District of Seonee, Chaprah, xvi. . . . .	..	286
Mango Seed, its Analysis, i. . . . .	..	260
<i>Manicgaon</i> , An account of a remarkable Aerolite, which fell at the village of, xiii. . . . .	..	880
<i>Manikyala</i> , Coins discovered, iii. . . . .	..	436
———— Relics discovered at, iii. 313, . . . . .	..	556
———— Liquid brown, from, iii. . . . .	..	567
———— On the ruins of, xxii. . . . .	..	570
Manis Crassicaudata (Auct) M. Pentadactyla (Ibid) short- tailed or thick-tailed Manis, xi. . . . .	..	221

<i>Manipur</i> , Journal of a Tour in, iii .. ..	Page	124
MANSON, E. Journal of a Visit to Melum and the Oonta Dhoo- ra Pass in Juwahir, edited by J. H. Batten, Esq. C. S. xi.		1157
Manufacture of Native Turpentine, ii. .. ..		249
Manuscripts of the late Sir H. Elliot, K. C. B. xxiii. ..		225
———— (Burmese) in Damatha Cave, v. .. ..		275
Map attached to the Report of the Coal Committee in the 98th number of the Journal of the Asiatic Society, Note on the, ix. .. ..		582
———— of the Route to Hinglaj, Letter from Captain Hart for- warding a, ix. .. ..		614
MARCEY, F. Influence of the Moon on the Weather, iv. ..		525
March from Brimhan Ghat on the Nerbudda to Umurkun- tuck, the source of that river, ix. .. ..		889
———— between Mhow and Saugor, 1838, viii. .. ..		805
Maritime Surveys, Progress of, i. .. ..		327
Marmot of the Himalaya and of Tibet, x. 777; xii. ..		409
Marriage of the Jats, ii. 154, .. ..		273
MARSHALL, G. T. Translation of an Inscription on a Stone in the Asiatic Society's Museum, marked No. 2, vi. ..		88
MASON, F. The Pine Tree of the Tenasserim Provinces, xviii.		73
———— The Land Shells of the Tenasserim Provinces, xvii. p. i. .. ..		62
———— On the Gum Kino of the Tenasserim Provinces, xvii. p. ii. .. ..		223
———— On the Gamboge of the Tenasserim Provinces, xvi.		661
———— The Liquid Amber tree of the Tenasserim Pro- vinces, xvii. p. i. .. ..		532
MASSON, C. Suggestions on the Sites of Sangala and the Altars of Alexander, being an extract from Notes of a Journey from Lahore to Kurachee made in 1830, vi. .. ..		57
———— Memoir on the ancient coins found at Beghrum in the Kohistan of Kabul, iii. .. ..		152
———— Second memoir on the ancient coins found at Beghrum in the Kohistan of Kabul, v. .. ..		1
———— Third memoir on the ancient coins discovered at the site called Beghrum in the Kohistan of Kabul, v. ..		537
———— Note on an Inscription at Bamian, v. .. ..		188

MASSON, C. Notes on the Antiquities of Bamian, v.	Page	707
————— Note on some of the Indo-Scythic coins found at Baghrām in the Kohistan of Kabul, with a note by Johannes Avdall, v.	.. .. .	266
MASTERS, J. W. Extract from a Memoir of some of the Natural Productions of the Angami Naga Hills, &c. xvii. p. i.	..	57
————— Flora of the Naga Hills, xiii.	..	707
————— Summation of Polynomial Co-efficients, i.	..	187
————— On the Trisection of Angles, i.	..	501
<i>Masulipatam</i> to Goa: Notes chiefly Geological across the Peninsula from, comprising remarks on the Regur and Laterite, xiii.	.. .. .	984
<i>Masuri</i> and Landour, Geological Sketch of, i. 193; iv.	..	690
Mata Kunwar, Image of, at Gorakpore, vi.	..	477
Matchlock of Koteli, On the Manufacture of the, xvii. p. i.	.. .. .	277
Materia Medica, List of Indian articles of, i.	..	458
Materials, Building, Strength of, iv.	..	115
————— Formulæ relating to the ultimate strength of, in cases of transverse train, iv.	.. .. .	115
MATWANLIN, Chinese account of India, translated from the Wan heen-t-hung kaow, or deep Researches into Ancient Monuments, book 338, fol. 14. vi.	.. .. .	61
<i>Mauritius</i> , Contributions from, ii.	.. .. .	95
————— Meteorology of, iv.	.. .. .	715
Mausoleum (The) of the Nawabs Ali Verdi Khan and Soorajood-Dowlah, xxi.	.. .. .	504
Measure of Ilahi Guj, iii.	.. .. .	360
Mechanical power, Simple, i.	.. .. .	68
Mechis, together with a small Vocabulary of their Language, Note on the, viii.	.. .. .	623
MECHITHAE GHOSH, the Armenian Legislator, A short Memoir of, ix.	.. .. .	967
Medical System of Tibet, iv.	.. .. .	1
————— and Physical Society, Proceedings of, i. 37, 78, 117, 158, 209, ..	.. .. .	255
————— works, Mr. L. Dacosta on native, vi.	.. .. .	392

<i>Meerut</i> in the Upper Doab, Daily Register of temperature during a part of 1850, xxi. .. ..	Page	563
Megaderma schistacea, Slaty blue Megaderme, xvi. ..		889
———— Notice of the predatory and sanguivorous habits of the Bats of the genus, with some Remarks on the blood-sucking propensities of other Vespertilionidæ, xi. ..		255
MEHRAB KHAN KALAT, brief history of, brought down to the deposition and death of Brahooe, xii. .. ..		473
Melum and the Oonta Dhoora pass in Juwahir, Journal of a visit to, xi. .. ..		1157
Memoir on the Hodesum (improperly called Kolehan), ix. ..		783
———— of Sylhet, Kacher and the adjacent districts, ix. ..		808
———— on Antiquities of Kabul, iii... ..		153
Memorandum of the fall of the Barometer at Macao during the severe Hurricane on the 5th and 6th August, 1835, vi.		619
Menangkabowé, History of, iv. .. ..		244
———— States, iv. .. ..		241
Menu, quotation from, vi. .. ..		983
Mergui, Report on the Tin of the Province of, xi. 839; x. ..		845
———— Analysis of Iron Ores and Limestone from, xii. ..		236
———— Geography of part of the Province of, vii. ..		1027
———— Account of Dye wood from, i. .. ..		205
———— Report on the Manganese of, x. .. ..		852
Meridian of the Observatory at Madras and the Flag Staff of Fort William, and of the Cantonment of Futtehghur in the Doab, Memorandum on the differences of the, ix. ..		75
Merulidæ, subgenera of, vi. .. ..		101
Meruline Birds, two new species of, viii. .. ..		37
Metals, Effects of Annealing on, ii. .. ..		141
————, Expansion of, ii. .. ..		130
Mesopotamia, Journal of a tour through Georgia, Persia and, iii. 271, 332, 456, .. ..		576
Meteoric Iron from the Kharrakpur hills, Description and Analysis of a large mass of, xvii. p. ii. .. ..		538
———— Stones, Remarks on, iii. .. ..		252
———— Stones, fall of, at Hissar, iii. .. ..		413
Meteorological Register kept at the Surveyor General's		

Office, Calcutta, for 1832, i. 40, 80, 120, 168, 216, 268, 326, 374, 430, 478, 534, .. .. .	Page 574
Meteorological Register kept at Calcutta for 1833, ii. 56, 216, 272, 104, 206, 496, 328, 384, 560, 608, .. ..	660
————— for 1834, iii. 56, 104, 208, 256, 152, 312, 368, 424, 480, 544, 600, .. ..	656
————— for 1835, iv. 64, 120, 184, 240, 296, 360, 412, 476, 532, 588, 652, .. ..	716
————— for 1836, v. 60, 128, 192, 256, 320, 376, 440, 520, 600, 684, 760, .. ..	836
————— for 1837, vi. 80, 160, 244, 324, 404, 500, 620, 712, 804, 900, 988, .. ..	1100
————— for 1838, vii. 92, 172, 286, 370, 468, 582, 670, 750, 838, 918, 990, .. ..	1064
————— for 1839, viii. 76, 158, 250, 346, 442, 444, 621, 692, 777, 867, 971, .. ..	1069
————— for 1840, ix. 95, .. ..	217
————— for 1847, xvi. 850, 1002, 1094, 1182, 1278; xvii. p. i. .. ..	86
————— for 1848, xvii. p. i. 87, 170, 312, 347, 458, 562; xvii. p. ii. 125, 238, 353, 475, 591, .. ..	707
————— for 1849, xviii. 88 <i>a</i> , 182 <i>a</i> , 286 <i>a</i> , 418 <i>a</i> , 552 <i>a</i> , 649, 749, 866, .. ..	981
————— for 1850, xix. 89, 189, 268, 349, 428, 499, .. ..	573
————— for 1851, xx. 112, 217, 289, 369, 449, 528, .. ..	635
————— for 1852, xxi. 103, 193, 280, 363, 443, 555, 558, 560, 562, 643; xxii. .. ..	117
————— for 1853, xxii. 508, 599, .. ..	693
————— for 1854, xxiii. (9) (29) (41) (49) (57) (71) (81) (17) (34), .. ..	(54)
————— kept at Simla, v. .. ..	825
————— Bijnore, ii. .. ..	206
————— Bombay, v. .. ..	821
————— Katmandu, v. 824, 889; xii. .. ..	768
————— Tirhoot, v. .. ..	822
————— Socotra, v. .. ..	821

Meteorological Register kept at Bangalore, v. . .	Page	296
————— Darjiling, vi. 310, 700, . .		888
————— Rangoon, xxii. 113, 317, 421, 502, 596; xxiii. . .		(1)
————— Agra, xxii. 217, 324, 424, 707; xxiii. (17) (34) (46) (64) (73) (81) . .		217
————— Bankura, i. 154; ii. . .		383
————— Chinsurah, ii. . .		86
————— Gazipur, ii. . .		604
————— Lucknow, xxiii. . .		(76)
————— Masuri, iv. . .		230
————— Kotgarh, ii. . .		615
————— Cherrapunji, i. . .		297
————— Canton and Macao, i. . .		303
————— Mozaffarpur, ii. . .		208
————— Nagpur, ii. 241, . .		543
————— Singapur, ii. . .		428
————— Calcutta (Horary), v. 51, . .		243
————— Nashirabad, iv. . .		49
————— Mauritius, iv. . .		715
————— Dadupur, v. . .		299
————— Umbala, iv. . .		405
————— Phenomena in Tirhut, iv. . .		713
Meteorology of the Cape of Good Hope, iv. 357; xi. . .		211
Meteors on the night between the 12th and 13th November, 1841, made at the Magnetic Observatory at Simla, Observations of, x. . .		964
————— observed at Allahabad on the 10th of August, 1842, xi. . .		959
————— Luminous, seen at Charka, lat. 24° 06' long. 81° 02' on the morning of the 11th April, 1842, Account of a, xii. . .		235
————— of August 10th, 1839, Mr. Middleton on the, viii. . .		495
————— remarkable, at Bersia, vi. . .		79
Metre of Hindu Poetry, ii. . .		330
Mhow and Saugor, On a March between, and on the Huli in Malwa, viii. 805; ix. . .		311
Mica Mines, A sketch of the Behar, xx. . .		295
Microscopes, Catadioptric, iii. . .		288
MIDDLETON, J. on the Meteors of August 10th, 1839, viii. . .		495

presented by Rajah Ram Singh of Khota, to the Government of India, viii. . . . .	Page	831
MIDDLETON, J. On the specific Gravity of Sea Water, xiii. . .		766
————— Influence of the Moon on the weather, xx. . .		275
————— and Major Pottinger, Description of a Persian Astrolabe submitted to the Asiatic Society, x. . .		759
MIGNAN, R. Journal of a Tour through Georgia, Persia and Mesopotamia, iii. 271, 332, 456, 576; iv. . . . .		602
————— A brief sketch of the Present State of Georgia, now a Russian Province, iii. . . . .		232
MILES, R. H. Some Remarks upon the country to the South-west of Hoshungabad and of the Soil, Cultivation, &c. of that part of the Valley of the Nerbudda, situated between Hoshungabad and the Fort of Mokrai, in the lower range of the Kali-bheet Hills, iii. . . . .		61
Military Tribes of Nepal, ii. . . . .		217
Milking of the Earth, ii. . . . .		332
MILL, W. H. Restitution and Translation of the Inscription found in the Ruins of the Mountain Temple of Shekawati, iv. . . . .		367
————— Restoration of the Inscription No. 2, on the Allahabad Column, iii. 257, . . . . .		339
————— Restoration and Translation of the Inscription on the Bhitari Lat, with critical and historical remarks, vi. . . . .		1
————— Address to, vi. . . . .		800
Mineral Resources of India, Contributions towards a History of the development of the, xi. 811; xii. . . . .		542
Mineralogical Survey of the Himmalaya Mountains, lying between the Rivers Sutlej and Kalee, Report of the, xi. . . . .		i.
Minerals from Ava, Examination of, i. . . . .		14
Mines of Jewels in Ava, ii. . . . .		75
MINO, J. E. Memoir on the Regeneration and actual state of Medicine in Egypt, translated from the Italian, viii. . . . .		393
Mirage in India, i. . . . .		421
———— of India, On the, xxiii. . . . .		163
Miris of Assam, v. . . . .		194
Mirror, Japanese, explained, i. 242; ii. . . . .		214



Mirrors of Fusible Alloy, ii.	..	..	Page	559
—— spherical, Theory of, iii.	..	..	..	308
<i>Mishmee</i> Hills to the north-east of Sudyah, Report of an expedition into the, xiv...	..	..	..	477
—— Hills, Journal of a visit to the, vi.	..	..	..	325
Mishmis and Abors, v.	..	..	..	195
<i>Mithankot</i> , Account of, vi.	..	..	..	205
<i>Mithra</i> , name of, on Bactrian Coins, iii.	..	..	..	451
Moa Morah sect, vii.	..	..	..	671
Models of Nepalese Instruments, v.	..	..	..	126
<i>Mogoung</i> , Description of, vi.	..	..	..	264
<i>Mohamadpur</i> in the Jessore district, Note on ancient Coins found at, xxi.	..	..	..	401
Mohammad's Journey to Syria, and Professor Fleischer's opinion thereon, xxi.	..	..	..	576
Mohammad, On the earliest biography of, xx.	..	..	..	395
MOHAN LAL, A Brief description of Herat, iii.	..	..	..	9
—— Further Information regarding the Siah Posh tribe or reputed descendants of the Macedonians, iii.	..	..	..	76
—— Account of Kala Bagh, vii.	..	..	..	25
—— A brief account of the origin of the Daudputras, vii.	..	..	..	27
—— A brief account of Masud, known by the name of Farid Shakarganj or Shakarbar, v.	..	..	..	635
—— Description of Uch Sharif, v.	..	..	..	796
Mohit, (The Ocean) a Turkish work on Navigation in the Indian seas, Extracts from the, iii. 526-545; v. 441; vi. 805; vii. 767; viii.	..	..	..	823
<i>Mohzarkhala</i> in the Kohistan of the Western Hazara, Description of, extracted from the Journal of Mr. R. Gardner, xxii.	..	..	..	383
Mole, Description of a new species of, xix.	..	..	..	215
Mollusca, pteropodous, vi.	..	..	..	151
Molybdenum, Analysis of Sulphate of, iv.	..	..	..	514
Momea, Analysis of Mountain Chetni or, iv.	..	..	..	695
MONEY, D. An account of the Temple of Triveni near Hugly, xvi.	..	..	..	393

MONIRAM, Native Account of washing for Gold in Assam, vii.	621
Monkey ; with remarks on the genera <i>Semnopithecus</i> et <i>Macacus</i> , three new Species of, ix. . . . . Page	1211
Monograph of the Indian and Malayan species of <i>Cuculidæ</i> or Birds of the Cuckoo family, xi. 898, 1095, Supplement to the, xii. . . . .	240
Monsoons, List of Arabic, iii. . . . .	547
Monthly means of Maximum and Minimum Pressures for 1841 to 1849, taken from the Meteorological Register kept at the Surveyor General's Office, Calcutta, xx. . . . .	528
MONTGOMERY'S Tour, Quotations from, iii. . . . .	54
Monuments, Sarun and Tirlut Laths, iv. . . . .	124
———— Allahabad Lath, iv. . . . .	127
———— Ancient Mound at Bakra, iv. . . . .	128
———— Bakra Pillar, iv. . . . .	129
———— Ancient, in Hyderabad, iv. . . . .	180
———— Ancient, in Assam, iv. . . . .	185
———— Bactrian, or Topes, iv. . . . .	234
———— Ruinous, in Shekawati, iv. . . . .	361
———— at Bhilsa, iv. . . . .	712
———— of Sarnath, iv. . . . .	712
<i>Mooltan</i> the Derajat and Buhawalpur, Fragments of the History of, xvii. p. ii. . . . .	559
Moon, Influence of, on Rain, iv. . . . .	207
—— Influence of, on Weather, iii. 345, 630; iv. 525; xx. 275; xxi. . . . .	501
—— Table, a perpetual, xii. 103, . . . . .	231
—— Frigorific influence of, iii. . . . .	254
MOORECROFT'S Travels in Ladakh, and on Gerard's Account of Kunawar, Notes on, xiii. 172, . . . . .	223
———— Papers, Note regarding, iv. . . . .	177
———— Grave, ii. . . . .	18
Morad Beg, ii. . . . .	11
MORNEY, S. Qualitative examination of the Native Copper found on Round Island in the Cheduba group, South-east of Ramree, xii. . . . .	904
MORRIESON, N. Trisection of an Angle, ii. . . . .	71

Mortality, Tables of, according to the experience of the Bengal Civil Service with the values of Annuities, &c. xix.	Page	250
— among Hindoo Females, Note by Dr. Kean of Moorshedabad on Dr. Stewart's Tables of, viii.	.. ..	704
— for British India, Results of an Enquiry respecting the Law of, A. R. xx.	.. ..	190
— in the Lower Orphan School, Tables of, vii.	.. ..	818
— in Calcutta, vii.	.. ..	888
MORTON, W. Remarks on a Comparison of Indo-Chinese Languages, vii.	.. ..	56
Moschus, On a New Organ in the Genus, x.	.. ..	795
Moss, Edible, of the Straits, iii.	.. ..	145
MOUAT, F. J. Meteorological Observations taken every hour at Bangalore, in the Hospital of H. M. 13th Dragoons, from 6 A. M. of the 21st to 6 P. M. of the 22nd March, 1836, inclusive, in conformity with Sir W. Herschel's instructions, v.	.. ..	298
— Meteorological Register kept at Bangalore, v.	.. ..	296
<i>Moulmein</i> , Geology of, v.	.. ..	269
— Ores of Antimony at, v.	.. ..	272
— Minerals, Analysis of, iv.	.. ..	513
— Geography of, vi.	.. ..	1005
<i>Mount Aboo</i> , Second Inscription taken in facsimile from the neighbourhood of, Observations on a, x. 664,	.. ..	821
— Ophir, Botanical Specimens from, iii.	.. ..	48
<i>Mozafferpur</i> , Meteorological observations at, ii. 208, iii.	.. ..	79
Muamarias or Mattuks of Assam, v.	.. ..	206
<i>Muar</i> , a Malacca State, v.	.. ..	561
MUIR, J. On the Literature and History of the Veda, xvi.	.. ..	812
— On the Genuine Character of the Hora Sastra, xiv.	.. ..	809
Mummy from Egypt, iii. 363,	.. ..	412
— head dissected, iv.	.. ..	322
Mural Circle, Errors of the Madras, iii.	.. ..	403
<i>Murree</i> , Notes on the Topography of, xxiii.	.. ..	461
Multaye, Copper Plates from, vi.	.. ..	869
<i>Murshedabad</i> , Census of, ii.	.. ..	567
Museum of the Asiatic Society, Report of a special Committee on the, vi.	.. ..	399

Museum, Resolutions regarding the, iv. 183, ..	Page	232
———— of Economic Geology, Organization of a, for the North Western Provinces of British India, to be established at Agra, Memorandum on the, x. .. ..		779
———— of the Asiatic Society, discussion and correspondence regarding, v. 245, 249 ; vi. 322, 612 ; viii. 241, ..		419
———— Catalogue of, ii. .. ..		97
———— address to Government regarding the, vi. ..		493
———— Memoranda on the, viii. .. ..		415
Music, Review of Hindustani, iii. .. ..		247
Musical instruments of Nepal, vi. .. ..		953
Musk (Moschus) inhabiting the Himalayan districts, On three new species of the, viii. .. ..		202
—— deer, Examination of the, vi. .. ..		119
Mussi, at Hyderabad, A new bridge over the, i. .. ..		17
Mustela, Natural History of the Nepal, iv. .. ..		702
Myjertheyn Somalees, Notes on the, xiii. .. ..		319
Mysore and the Salem Districts, Report upon the Improvement of the Silk, manufactured in the, xi. .. ..		218
——, Gold of, iii. .. ..		463
——, Banyan Tree in, ii. .. ..		47
—— Kaolin Earth, Report on the, x. .. ..		163
Naga Hills lying between the Diko and Dyang river, Narrative of a tour over that part of the, xiv. .. ..		828
—— Hills, in 1814, Extracts from a Report of a Journey into the, ix. 947, xiii. .. ..		771
—— Hills, Flora of the, xiii. .. ..		707
Nagas of Assam, v. .. ..		207
—— Extracts from the Narrative of an Expedition into the territory of the, viii. .. ..		445
Nagarjuna, Period of, v. . . . .		522
Nagpur, climate of, ii. 239, .. ..		542
Naipalia Devatá Kalyána with Notes, Translation of the, xii. .. ..		400
Nala Raja of Nishadha, Naishadha Charitra or adventures of, a Sanscrit poem by Shrí Harsha of Cashmir, with a Commentary, Review of the, A. R. xx. .. ..		318

<i>Namsang Naga Hills</i> , Correspondence regarding the Coal Beds in the, xvii. p. i. .. .. .	Page	89
Nanaia, Anahid distinguished from, v. .. .. .	267	
—— temple of, in Armenia, v. .. .. .	267	
<i>Naning</i> , History of, iv. .. .. .	300	
—— Account of, iii. .. .. .	601	
—— On the Government of, iv. 179, .. .. .	297	
NARASINHA DATTA, The Zulfarnama, a Dialogue between Aristotle and Buzurgimihir, xx. .. .. .	426	
NASH, D. W. On Progressive Development in the cold-blooded Vertebrata, ii. .. .. .	465	
<i>Nasirabad</i> , Longitude of, iii. .. .. .	297	
—— Meteorology of, iv. .. .. .	49	
—— Latitude of, iii. .. .. .	243	
Native Impressions Regarding the Natural History of certain Animals, xviii. .. .. .	788	
—— Copper found on Round Island in the Cheduba Group, South East of Ramree, Qualitative Examination of the, xii. .. .. .	904	
—— Receipts, Collection of, i. .. .. .	155	
Natural History, <i>Canis vulpes montana</i> v. .. .. .	313	
—— History, presentations of objects in, v. 59, 191, 304, 374, .. .. .	438	
—— of the Wild Goat of Nepal, iv. 490, v. .. .. .	254	
—— of the Products about the Pundeela River, On the, x. .. .. .	509	
—— <i>Columba</i> Sp. nov. v. .. .. .	122	
—— <i>Cervus Duvaculii</i> , v. .. .. .	240	
Navigation in the Indian seas, Extracts from the Mohit (the ocean) a Turkish work on, iii. 526, 545; v. 441; vi. 805; vii. 767; viii. .. .. .	823	
—— of the River Nurbudda, Notes on the, xiii. .. .. .	495	
—— of Indian Rivers, iii. .. .. .	136	
<i>Nayakote</i> , A cursory notice of, ix. .. .. .	1114	
<i>Nellore</i> , Copper mines of, iv. .. .. .	574	
—— Analysis of Copper ore from, iv. 574, .. .. .	579	
<i>Nepal</i> , On the Administration of Justice in, with some account of the several Courts, extent of their Jurisdiction, and modes of Procedure, A. R. xx. .. .. .	94	

<i>Nepal</i> , Notices of the Ornithology of, A. R. xix. ..	Page	143
—— Mammals of, i. 335, x. .. ..	..	907
—— Report on the products of, v. .. ..	..	365
—— Antelopes, Natural History of, iv. .. ..	..	487
—— Zoology, ii. .. ..	..	101
—— Musical instruments of, vi. .. ..	..	953
—— Birds, Additions to the Catalogue of, xii. ..	..	447
—— Agricultural implements of, vi. .. ..	..	957
—— Tour in the Mountains of, vi. .. ..	..	696
—— Wild Goats of, iv. .. ..	..	491
—— Wild Sheep of, iv. .. ..	..	492
—— Prospectus of the Natural History of, iv. 356,	..	521
—— Vespertilionidæ of, iv. .. ..	..	699
—— Mustela of, iv. .. ..	..	702
—— Military Tribes of, ii. .. ..	..	217
—— Paper stuff, ii. .. ..	..	93
—— Deer, Natural History of a, iv. .. ..	..	648
—— Birds presented to the Asiatic Society, duly named and classified by the Donor, Catalogue of, xii. .. ..	..	301
Nepalese Spirit Still, iv. .. ..	..	282
Nepaulite, On a new Mineral from the neighbourhood of Kathmandoo, xxiii. .. ..	..	170
New Organ in the genus Moschus, On a, x. .. ..	..	795
<i>New Zealand</i> , Caterpillar from, vii. .. ..	..	787
NEWALL, D. J. F. A Sketch of the Mahomedan History of Cashmere, xxiii. .. ..	..	409
Newars, Classification of, iii. .. ..	..	215
NEWBOLD, T. J. Notes, principally geological, across the pen- insula of Southern India, from Kistapatam, xiv. ..	..	398
—— Account of Sungie Ujong, one of the States in the interior of Malacca, iv. .. ..	..	537
—— Notes, principally Geological, on the South Mahratta country, falls of Gokauk, Classification of Rooks, xiv. .. ..	..	268
—— Notes, principally Geological, from Bijapore to Bellary, viâ Kannighirri, xi. .. ..	..	941

NEWBOLD, T. J. Notes, chiefly Geological, across the Peninsula from Masulipatam to Goa, comprising remarks on the origin of the Regur and Laterite, xiii. . . . .	Page 984
Notes, chiefly Geological, from Koompta on the Western Coast (South India) by the Devamunni and Nundi Cunnama Passes, easterly to Cumbum and thence southerly to Chittore, comprising a notice of the Diamond and Lead Excavations of Buswapur, xv. . . . .	380
Geological Specimens offered to the Asiatic Society of Bengal, xi. . . . .	1131
Note on the States of Peruk, Srimenanti and other States, in the Malay Peninsula, v. . . . .	505
Note on the occurrence of Volcanic Scoria in the Southern Peninsula, v. . . . .	670
Johole and its former dependencies of Jom-pole Gominchi, v. . . . .	257
Account of Rumbowe one of the states in the interior of Malacca, v. . . . .	61
Outline of Political and Commercial Relations, with the Native States on the Eastern and Western Coasts, Malay Peninsula, v. . . . .	626
Sketch of the four Menangkabowe States in the interior of the Malayan Peninsula, iv. . . . .	241
Sketch of the State of Muar, Malay Peninsula, v. . . . .	561
Notice of the Ajaib ul Makhlukát, xiii. . . . .	632
Note on a recent, fossil, fresh-water Deposit in Southern India, with a few remarks on the origin and age of the Kunker, and on the supposed decrease of thermal Temperature in India, xiii. . . . .	313
Some account of the Territory and Inhabitants of Naning in the Malayan Peninsula, iii. . . . .	601
A visit to the Gold Mine at Batting, Moring and Summit of Mount Ophir or Gunong Ledang, in the Malay Peninsula, ii. . . . .	497
On the Government and History of Naning in the Malay Peninsula, iv. . . . .	297

NEWBOLD, T. J. Note on the Osseous Breccia and deposit in the Caves of Billa Soorgum, Southern India, xiii.	Page	610
————— On the Alpine Glacier, Iceberg, Diluvial and Wave Translation Theories; with reference to the deposits of Southern India to furrowed and striated rocks and rock basins, xiv.	.. .. .	217
————— Notes, chiefly Geological, across the Peninsula of Southern India, from Madras to Goa, xiv.	.. .. .	497
————— Notes, chiefly Geological, across the Peninsula, from Mangalore to Madras, xiv.	.. .. .	641
————— Notes, chiefly Geological, across South India, from Pondicherry to Bypore, xiv.	.. .. .	759
————— Notes, chiefly Geological, on the coast of Coromandel, from Pennaur to Pondicherry, xv.	.. .. .	204
————— Notes, chiefly Geological, from Seringapatam by the Hegulla Pass to Cannanore, xv.	.. .. .	315
————— Notes, chiefly Geological, on the Western coast of South India, xv.	.. .. .	224
————— Notes, chiefly Geological, from Gooty to Hydrabad, xvi.	.. .. .	477
<i>Nicobar Islands</i> , Notice of the, xv.	.. .. .	344
————— Notes on the Fauna of the, xv.	.. .. .	367
Nidification of some of the commoner birds of the Salt Range, with a few additional from Kashmir, Notes on the, xxiii.	.. .. .	589
————— of Indian Birds, Notes on the, xvii. p. ii. 3,	.. .. .	681
Nierses Clajensis, Memoir of, v.	.. .. .	129
<i>Nikaia</i> and Boukephalon, On the Sites of, xxi.	.. .. .	214
<i>Nilgiris</i> , Geology of the, iv. 409,	.. .. .	413
————— Climate of the, iii.	.. .. .	650
<i>Nimach</i> , Geology of, iii.	.. .. .	239
<i>Ningpo</i> in China, An Inscription from a Tablet in a Buddhist Monastery, xiii.	.. .. .	113
<i>Niti Pass</i> , vii.	.. .. .	310
————— Notice of a Trip to the, xix.	.. .. .	79
Nizamut Palace of Moorsshedabad, Extracts from the Official records with descriptive details, regarding the new, viii.	.. .. .	552



Nizam's Territories, Notes and Observations in the, x. 341, 386, 471, 509, .. .. .	Page 725
Nock, Mr. Report on the Road from Scinde, from Subzul to Shikarpore, xii. .. .. .	59
Nomenclature, On Zoological, v. .. .. .	751
Nooks and Corners of Bengal, xxi. .. .. .	148
Northern Circars, Geology of the, iv. .. .. .	435
North America, On the Gold mines of, i. .. .. .	365
—— West Frontier, Note and Tabular Statement of the Trade of the, x. .. .. .	476
—— East Frontier, Aborigines of the, xix. .. .. .	309
Notices to Readers, viii. .. .. .	866
Norton, B. Table shewing the Rise of Spring Tides in Bombay Harbour during night and day, for the year 1832, ii. ..	247
Numismatic Collection of the Asiatic Society, Paper on the, i.	392
———— Society of London, ix. .. .. .	938
<i>Nundi Cunnama</i> , vide Newbold.	
<i>Nurbudda</i> , Remarks upon the occurrence of Granite in the bed of the, xiv. .. .. .	821
———— Account of certain Agate Splinters found in the clay stratum bordering the river, xiv. .. .. .	756
———— Elephant fossil of the, vi. .. .. .	488
———— Fossils, Notes on, xiii. .. .. .	765
———— Geological Section of the, iii. .. .. .	388
———— Note on various Fossil Sites on the, viii. .. .. .	950
———— Fossil Discoveries in the valley of the, x. .. .. .	626
———— and Baitool valley, Geology of the, iii. 71, .. .. .	388
———— On the course of the river, xiv. .. .. .	354
———— Coal beds in the valley of the river, iv. .. .. .	648
Nurma or Chanderi Cotton, xi. 1188 ; xi. 311 ; x. 716 ; x. ..	822
Nyang Das, Analysis of the Sheer Chin, Phal Chhen, Dkon Seks, Do De and Gyut, being the second division of the Tibetan Work, entitled the Kah Gyur, A. R. xx. .. .. .	393
Nysa, supposed Coins of, iii. .. .. .	157
Observations of lunar Transits, ii. .. .. .	432
<i>Odeypore</i> near Saugur, Note on an Inscription from, ix. ..	545
Odour absorbed by Colours, iii. .. .. .	594

Oils of Jasmine and Bela, Note on the Native mode of preparing the perfumed, viii.	Page	496
OLDHAM, T. Notes upon the Geology of the Rajmahal Hills, being the result of examinations made during the cold season of 1852-53, xxiii.	.. .. .	263
OLIVER, T. Abstract of Meteorological Observations made at Nasirabad, ii. 128; iv.	.. .. .	48
———— Culminating stars observed with the Moon at Nasirabad, ii. . . . .	.. .. .	432
———— Latitude of the Church Bungalow at Nasirabad, by altitudes (170) of Polaris out of the Meridian, observed with a Troughton's 18-inch Altitude and Azimuth Circle, iii. . .	.. .. .	243
———— Meteorological Observations made at Delhi, i. . .	.. .. .	506
———— Longitude of Nasirabad by Lunar Transits and Observations of the Moon, culminating Stars, &c., iv. . .	.. .. .	52
OMMANEY, E. L. Note on Patna Boulders, xix. . .	.. .. .	136
Oology of India—a Description of the Eggs, also Nests of several birds of the plains of India collected chiefly during 1845-46, xvii. p. i. . . . .	.. .. .	297
Oomga, Inscription at, and Notes on the same, xvi. 656, . .	.. .. .	1220
Oonta Dhoora pass in Juwahir, Visit to Melum and the Journal of a trip to the, xi. . . . .	.. .. .	1157
Ophir, Visit to Mount, ii. . . . .	.. .. .	497
Opium, Substances in, ii. . . . .	.. .. .	495
———— Preparation of, v. . . . .	.. .. .	165
Orang-utan, Remarks on the different species of, xxii. . .	.. .. .	369
Orange yellow earth from Sikkim, Examination and analysis of an, xix. . . . .	.. .. .	143
ORD, CAPT. Extract from a Meteorological Journal kept at Kandy, Island of Ceylon, iv. . . . .	.. .. .	709
Organic remains, Note on Indian, vi. . . . .	.. .. .	891
Ores of Deoghur, Notice on the, xx. 1, xxi. . . . .	.. .. .	74
Oriental Works in the Library of the Asiatic Society, Examination of some decayed, x. . . . .	.. .. .	576
———— Publications, Discussions regarding, iv. 236, 290, 349, 407, 288, 472, 410, vi. . . . .	.. .. .	398
———— Library, Court of Directors' order regarding the, vi. . .	.. .. .	155
———— Publications, French support of, v. . . . .	.. .. .	754

<i>Orissa</i> , History of the kings of, vi. . . . .	Page	756
Ornithology of Nepal, Notices of the, A. R. xix. . . . .	..	143
————— new Strigidæ, v. . . . .	..	363
————— of Candahar and its neighbourhood, Rough Notes on the, xvi. . . . .	.. ..	775
————— of Dholbhum, ii. . . . .	.. ..	569
————— of India, Conspectus of the, xix. 229, 317, . . . .	..	501
Orthography, Indian, iii. 249, 281, . . . . .	..	413
OSBORN, G. Report of a visit made to the supposed Coal Field at Bidjeegurh, Vijayagadha, vii. . . . .	.. ..	839
O'SHAUGHNESSY, W. B. On the detection of Arsenical Poi- sons, &c. viii. . . . .	.. ..	147
————— Memoranda on Explosive Cotton, xvi. . . . .	..	177
————— Analysis of the Edible Moss of the Eastern Archipelago, iii. . . . .	.. ..	145
————— On Lightning Conductors to Powder Magazines, ix. 277, x. . . . .	.. ..	6
————— Experiments and Papers principally relating to the effects of sea-water on Iron, xii. . . . .	..	1066
————— Memoranda relative to experiments on the communication of Telegraph Signals by induced Elec- tricity, viii. . . . .	.. ..	714
————— On the Refinage, on a large scale, by means of nitre, of brittle or under-standard silver for coinage purposes, and on a ready mode of approximative assaying of silver, xvi. . . . .	.. ..	557
————— Extracts from a Memoir on the pre- parations of the Indian Hemp or Gunjah ( <i>Cannabis indica</i> ), their effects on the Animal system in health, and their utility in the treatment of Tetanus and other convulsive diseases, viii. 732, . . . . .	.. ..	838
————— Memorandum on the Explosion of Gunpowder under water by the Galvanic Battery, with a no- tice of the successful destruction of the 'Equitable,' at Fultah Reach, viii. . . . .	.. ..	851
Osseous Breccia and Deposit in the Caves of Billa Soorgum, Southern India, Note on the, xiii. . . . .	.. ..	610

Otis bengalensis or Charj, On the, xvi. . . . .	Page	883
Otter, Summary description of four new species of, viii. . . . .	..	319
Onjein, Past and present condition of, vi. . . . .	..	813
—— Inscription from, Note on an, xix. . . . .	..	475
OUSELEY, J. R. Note on the process of washing for the gold dust and diamonds at Heerakhoond, viii. . . . .	..	1057
—— Notice of two beds of Coal discovered in the Valley of the Narbada, iv. . . . .	..	648
—— On the Antiquities of Sarguja and its neigh- bourhood, xvii. p. i. . . . .	..	65
—— On the Course of the River Nerbudda, xiv... . . . .	..	354
Ova of the Spider, i. . . . .	..	474
Ovis inhabiting the Himalayan region, On the two wild Species of, x. . . . .	..	230
Owners and Occupants of the soil in Bengal, Behar and Orissa, On the tenures and fiscal relations of the, xiv. . . . .	..	527
Oxus, River, ii. 16 ; xxii. . . . .	..	431
Oxygyrus, a genus of shells, vi. . . . .	..	316
<i>Pakchan River</i> , and of some Tin localities in the southern por- tion of the Tenasserim Provinces, Report of a visit to the, xii. . . . .	..	523
<i>Pakung Yeh</i> in Ava to Aing in Arracan, Report on a Route from, xi. . . . .	..	1136
Palestine, Tour through, iv. . . . .	..	438
Pali Buddhistical annals, examination of, vi. 501, . . . . .	..	713
—— similar to the Sindhi language, vi. . . . .	..	688
Paludinæ, On the habits of the, i. . . . .	..	411
Panchaki, Description of, ii. . . . .	..	359
<i>Panchpadder</i> Salt works, ii. . . . .	..	365
Pandus, Extract from the history of the, vi. . . . .	..	861
<i>Panjhora Valley</i> and of Lower and Upper Kashkar by Rajah Khan of Cabool, Account of the, xiv. . . . .	..	812
Paper, Chinese Manufacture of, iii. . . . .	..	478
—— Nepalese mode of making, i... . . . .	..	8
Paradoxurus, inhabiting the Southern, Central and Northern Regions of Nepal respectively, Description of three New Species of, with Notices of the habits and Structure of the Genus, A. R. xix. . . . .	..	72

<i>Parasnath</i> , Observations made when following the Grand Trunk Road to, xvii. p. ii. . . . .	Page	355
PARISH, W. H. A Journal of a trip through the Kohistan of the Jullunder, undertaken to the close of the year 1847 and commencement of 1848, for the purpose of determining the Geological formation of that district, xviii. . . . .		360
————— Report of the Kohistan of the Jullunder Doab, xvii. p. i. . . . .		281
————— On the Influence of Forests on Climate, xviii. . . . .		791
Parliamentary Records presented, v. . . . .		673
Parsis, Notice respecting the, v. . . . .		396
Pasewa fluid of Opium, v. . . . .		168
Pushtoo, or Affghanee language, viii. 1, xxiii. . . . .		550
Passes into Hindoostan from the West and North-west, Notes on the, and the use made of them by different conquerors, xi. . . . .		552
Patna, Boulders, Note on, xix. . . . .		136
————— On the fall of Rain at, xvii. p. i. . . . .		150
————— the ancient Palibothra, xiv. . . . .		
PAUSSUS, Extract from Note Book, regarding the genus, xii. . . . .		421
PEARSON, J. T. Note on the Genus <i>Spiraculum</i> , ii. . . . .		590
————— A letter to Dr. Helfer, on the Zoology of Tenasserim and the neighbouring Provinces, vii. . . . .		357
————— On the <i>Canis vulpes montana</i> or Hill Fox, v. . . . .		313
————— A method of preparing <i>Strychnia</i> , ii. . . . .		42
————— Catalogue of the Birds in the Museum of the Asiatic Society, x. . . . .		628
————— Memorandum on the Gaur and Gayal, vi. . . . .		225
————— Note of the <i>Eurinorynchus griseus</i> , A. R. xix. . . . .		69
————— On the Bora Chung or the ground fish of Bootan, viii. . . . .		551
————— Zoological Catalogue of the Museum of the Asiatic Society, ix. . . . .		514
————— Catalogue of Mammalia in the Museum of the Asiatic Society, x. . . . .		660
————— Hints for the Preservation of Objects of Natural History, iv. . . . .		462
————— Memorandum on the Fœtus of the <i>Squalus maximus</i> , iv. . . . .		324

PEARSON, J. T. Observations on the Report on the Museum of the Asiatic Society, by Dr. W. Jameson, published in the Journal for March, 1839, viii. . . . .	Page	419
————— Note on <i>Thylacinus cynocephalus</i> , extracted from the Osteological Section of the Catalogue of the Museum of the Asiatic Society, iv. . . . .	.. ..	572
<i>Peer Mangal</i> or Munga or Mangear, Temperature of the Hot Springs at, xvii. p. ii. . . . .	.. ..	230
<i>Pegunum</i> Harmala, i. . . . .	.. ..	100
<i>Pekin</i> , Route from Ava to, vi. 545, . . . . .	.. ..	558
Pelagian Shells, W. B. Benson on, vi. 316; iv. 173, . . . . .	.. ..	698
PEMBERTON B. R. Abstract of the Journal of a Route travelled by Capt. S. F. Hannay of the 40th Regiment Native Infantry, from the Capital of Ava to the Amber Mines of the Hukong valley, on the South-East frontier of Assam, vi. . . . .	.. ..	245
<i>Peninsula of India</i> , Catalogue of Reptiles inhabiting the, xxii. 462, . . . . .	.. ..	522
<i>Perak</i> , a Malayan State, v. . . . .	.. ..	505
<i>Perim</i> , Fossil bones from, v. . . . .	.. ..	766
<i>Persia</i> , Abbas Mirza, Prince of, ii. . . . .	.. ..	147
————— Journal of Travels in, iii. 271, 332, 456, 576; iv. . . . .	.. ..	602
<i>Peshawur to Bokhara</i> , Route from, ii. . . . .	.. ..	1
————— and Cabool Territories, Account of parts of the, xiv. . . . .	.. ..	660
————— Image found near, v. . . . .	.. ..	484
————— Geography of, v. 468, . . . . .	.. ..	474
————— Sculptures found in the District, Note on some, xxi. . . . .	.. ..	606
Petroleum Beds of Assam, On the, xiv. . . . .	.. ..	817
————— Analysis of, iv. . . . .	.. ..	527
Phal Chhen, Sher Chin, Dkon Seks, Do De, Nyang Das, and Gyut, being the second division of the Tibetan Work, entitled the Kah Gyur, Analysis of the, A. R. xx. . . . .	.. ..	393
<i>Phari</i> in Thibet to Lassa, Itinerary from, with appended Routes from Darjeeling to Phari, xvii. p. i. . . . .	.. ..	257
PHAYRE, A. P. The Historical Coins of Arakan, xv. . . . .	.. ..	232
————— Account of Arakan, x. . . . .	.. ..	679
————— On the History of Arakan, xiii. . . . .	.. ..	23
Pheasant, from Thibet, vii. . . . .	.. ..	863

<i>Philippine Islands</i> , A notice of their Alphabets, xiv.	Page	603
Philosophy, Buddha system of, v. . . . .	..	29
Philosophical Instruments in India, Report upon the Construc- tion of, xi. . . . .	..	293
Phoolkharee, Report on the Salts called Puchwah and, x. . . . .	..	939
Phra Pathom, Gleanings in Buddhism, or translations of pas- sages from a Siamese version of a Pali Work, termed in Siamese, xvii. p. ii. . . . .	..	72
Physiology of the Arabic Language, Observations on the, xx. . .	..	115
Physical Geography of the Himalayas, On the, xviii. . . . .	..	761
——— Geography, of Seistan, ix. . . . .	..	710
——— Phenomena in 1843, Memorandum of various, xii. . . . .	..	909
Phylloscopus and its immediate affines, A Monograph of the Indian species of, xxiii. . . . .	..	479
Piano Forte, Suspension rods applied to, iv. . . . .	..	643
Picianæ, New subgenera of, vi. 105, . . . . .	..	108
PIDDINGTON, H. Report to the Secretary of the Board of Customs, Salt and Opium, on the Salts called Puckwah and Phool Kharee, with a process for detecting the adulteration of Government Salt, estimates of the quantities of both Salts annually produced, and of the amount of loss which the Revenue may sustain through the production of these two articles, x. . . . .	..	939
——— Researches on the Gale and Hurricane in the Bay of Bengal on the 3rd, 4th and 5th of June, 1839, being a First Memoir with reference to the Theory of the Law of Storms in India, viii. 559, . . . . .	..	631
——— A Second Memoir with reference to the Theory of the Law of Storms in India, being Researches relating to the Storm of the 19th to the 21st September, at the head of the Bay of Bengal, to the great Hurricane at Coringa on the 16th November, 1839, and to another off the Island of Priparis, on the 22nd November, ix. 107, . . . . .	..	973
——— A Third Memoir with reference to the Theory of the Law of Storms in India, being Researches relating to the Hurricane in the Bay of Bengal and at Cuttack, from 27th April to 1st May 1840, ix. . . . .	..	1009

PIDDINGTON, H. Fourth Memoir on the Law of Storms in India, being remarks and documents relative to the loss of the ship 'Golconda,' in the Tyfoons of 22nd to 24th September, 1840, in the China Sea, x. . . . .	Page 895
————— A fifth Memoir on the Theory of the Law of Storms in India, xi. . . . .	6
————— A Sixth Memoir on the Law of Storms in India, being Storms in the China Seas, from 1780 to 1841, xi. . .	605
————— A Seventh Memoir on the Law of Storms in India, being the Calcutta Hurricane of the 3d and 4th June, 1842, xi. . . . .	971
————— An Eighth Memoir on the Law of Storms in India, xii. . . . .	339
————— A Ninth Memoir on the Law of Storms in India, being the Pooree and Cuttack Storms of 2d and the Gya and Patna Storms of 5th and 6th October, 1842, xii. . .	771
————— A Tenth Memoir on the Law of Storms in India, xiii. . . . .	69
————— An Eleventh Memoir on the Law of Storms in India, being the Storms in the Bay of Bengal and Southern Indian Ocean, from 26th November to 2d December, 1843, xiv. . . . .	10
————— A Twelfth Memoir on the Law of Storms in India, being the Storms of the Andaman Sea and Bay of Bengal, 9th to 14th November, 1844, xiv. . . . .	357
————— A Thirteenth Memoir on the Law of Storms in the Indian and China Seas, xiv. . . . .	703
————— A Fourteenth Memoir on the Law of Storms in India being the Bay of Bengal, Ceylon, Malabar Coast and Arabian Sea Storms of 29th November to 5th December, 1845, xiv. . . . .	878
————— A Fifteenth Memoir on the Law of Storms, xvii. p. i. . . . .	27
————— A Sixteenth Memoir on the Law of Storms, xvii. p. i. . . . .	517
————— A Seventeenth Memoir on the Law of Storms in India, xviii. . . . .	252



PIDDINGTON, H. An Eighteenth Memoir on the Law of Storms in India, xviii. 826, .. .. .	Page 869
————— A Nineteenth Memoir on the Law of Storms, xix. .. .. .	349
————— A Twentieth Memoir on the Laws of Storms in the Indian and China Seas, being the April Cyclone of the Bay of Bengal, 23rd to 28th April, 1850, xx. 13, .. .. .	195
————— A Twenty-first Memoir on the Law of Storms in the Indian and China Seas, being the Cyclone of H. M. S. 'Fox' in the Bay of Bengal, 30th April to 5th May, 1851, xxi. .. .. .	283
————— A Twenty-second Memoir on the Storms of the Indian and China Seas, Cyclones and Tornadoes of the Bay of Bengal from 1848 to 1852, xxiii. .. .. .	1
————— A Twenty-third Memoir on the Law of Storms in the Indian and China Seas, being the Peninsular and Oriental Steam Navigation Company's ship 'Precursor's' Cyclone of October, 1854, xxiii. .. .. .	505
————— Sea Island Cotton Soil from Cheduba, x. .. .. .	436
————— Report on the Soils brought from Cheduba, by H. M. S. Childers, x. .. .. .	447
————— Description and Analysis of a large mass of Meteoric Iron, from the Kharackpur hills near Monghir, xvii. p. ii. 538; and Supplement, xviii. .. .. .	171
————— Report on some articles of Trade, sent by Lieut. Postans from Khorassan, x. .. .. .	718
————— On Camel-Litters for the wounded, viii. .. .. .	702
————— A Table of Analyses of Indian Coals, xxi. .. .. .	270
————— Detailed Report on the Copper Ores of the Deogur Mines, xx. 1; xxi. .. .. .	74
————— A Notice of a remarkable local deviation of the Compass near Saugor in Bundelcund, xviii. .. .. .	410
————— Notice of a remarkable Hot Wind in the Zillah of Purneah, xvii. p. i. .. .. .	144
————— On the Rates of Chronometers as influenced by the Local Attraction of Ships and by Terrestrial Magnetism, xx. .. .. .	61
————— Memorandum relative to the Storms of Wind experienced in Tartary, xix. .. .. .	242

PIDDINGTON, H. On Hircine a new Resin, xxi. 76 ; xxii. Page	279
————— Examination and Analysis of the Shalka Meteorite (Zillah West Burdwan,) xx. . . . .	299
————— On Calderite an undescribed Siliceo-Iron and Manganese Rock, xix. . . . .	145
————— On a series of Calderite Rocks, xx. . . . .	207
————— Examination of an Orange Yellow Earth from Sikhim, xix. . . . .	143
————— Examination of a New Mineral—Haughtonite, xix. . . . .	452
————— On the great Diamond in the possession of the Nizam, xvii. p. i. . . . .	151
————— Examination and Analysis of the Ball Coal of the Burdwan Mines, xvii. p. i. 59 ; xviii. 412, and xix. . . . .	75
————— Description of a Cheap and Simple Apparatus for distilling off the Mercury from an Amalgam of Gold or Silver, xxi. . . . .	403
————— On the Comparative Action of the Aneroid and Marine Barometers and Sympiesometer in Cyclones, xx. . . . .	219
————— On Filtering the Waters of Tanks in large quantities for the use of Towns, xxi. . . . .	473
————— Notice on the Ferruginous Spherules imbedded in Sandstone, from Lullutpura in Bundlecund, xvi. . . . .	711
————— A notice of the alphabets of the Philippine Islands, xiv. . . . .	603
————— Examination of a mineral Exudation from Ghuzni, iv. . . . .	696
————— Notice on the Deo Monnees, or Sacred Beads of Assam, xvi. . . . .	713
————— On a new kind of Coal being volcanic Coal from Arracan, xvi. . . . .	371
————— Notice of Tremmenheerite a new carbonaceous Mineral, xvi. . . . .	369
————— Examination of some Atmospheric Dust from Shanghae, forwarded to the Asiatic Society by D. L. MacGowan, Esq. xvi. . . . .	193

PIDDINGTON, H. <i>Ærolites</i> from Kandiesh, xiii. . .	Page	880
————— Newboldite, xvi. . . . .	..	1129
————— Geometrical measurement of the distance from crest to crest of Barometric Waves in a Cyclone, xxii. . .	..	77
————— Note to accompany a Chart of the Bay of Bengal with the average courses of its hurricanes from A. D. 1800 to 1846, xvi. . . . .	..	847
————— On an improved Simpiesometer, the Tropical Tempest Simpiesometer, just received in Calcutta, xii. . .	..	451
————— Index to the Indian Geological, Mineralogical and Palaeontological papers in the Transactions and Journal of the Asiatic Society and the Gleanings of Science, xi. 341, xx. . . . .	..	409
————— Report on the proposed Museum of Economic Geology, ix. . . . .	..	1139
————— Circular of the Museum of Economic Geology of India, xi. . . . .	..	322
————— M. Stanislas Julien on the study of the Chinese language, translated for the Journal of the Asiatic Society, xii. . . . .	..	816
————— Examination of a remarkable Red Sandstone from the junction of the Diamond Limestone and Sandstone at Nurnoor, in the Kurnool Territory, Southern India, xiii... .	..	336
————— On the Soil suitable for Cotton, Tobacco, Sugar, and the Tea plant, v. . . . .	..	314
————— On Nepaulite, a new Mineral from the neigh- bourhood of Kathmandoo, xxiii. . . . .	..	170
————— Examination and Analysis of two specimens of Coal from Ava, xxiii. . . . .	..	714
————— Examination of some decayed Oriental Works in the Library of the Asiatic Society, x. . . . .	..	576
————— Ditto and analyses of four specimens of Coal from Darjeling, xxiii. . . . .	..	381
————— Memorandum on the Chulchulheera of the Hills and on some Lichens from the Himalayas in the Col- lections of the Asiatic Society, x. . . . .	..	377
————— Notice of an Extraordinary Fish, iv. . . . .	..	218

PIDDINGTON, H. Note on the Fossil elephantine jaw sent from Jubbulpore, by Dr. Spilsbury, x. . . . .	Page 620
————— On a spontaneous combustion of Coal wetted with salt water on board the ship Sir Howard Douglass, xviii. . . . .	167
————— Examination and Analysis of Dr. Campbell's Specimens of Copper Ores obtained in the neighbourhood of Darjiling, xxiii. . . . .	477
————— Notice of the Basilosaurus, a new marine fossil Saurian, discovered in America, v. . . . .	254
————— Memorandum on Nurma Cotton, x. . . . .	716
————— On the quantity of Silt held in suspension by the waters of the Hooghly at Calcutta in each month of the year, xxiii. . . . .	283
<i>Pigou</i> , On the Topes of Darounta and Caves of Bahrabad, x. . . . .	381
Pika, Description of a, v. 778, vi. 106, 108, x. . . . .	816
Pillar found in the Ganges near Pubna and of another at Kurra near Allahabad, Note on a, viii. . . . .	681
———— inscriptions, Reading of, vi. . . . .	467
<i>Pind Dadun Khan</i> and the Salt Range, Diary of a Trip to, xviii. . . . .	661
Pindur Glacier, Note on the motion of the, xvii. p. ii. . . . .	203
———— and Kuphinee Glaciers of the Rivers in the Kumaon Himalaya, A description of the, xvi. . . . .	794
Piracy, mode of putting down, v. . . . .	634
Pirates of Illanoon, vii. . . . .	978
Pitakattayan, Table of the contents of, vi. . . . .	527
Plants, Catalogue of, found in the Banda district 1847-24, 151, 240, xxi. . . . .	563
———— directions for collecting, i. . . . .	113
———— Analysis of Ashes of, ii. . . . .	322
———— Longevity of, iii. . . . .	196
Plantigrades, new genus of, vi. . . . .	560
Platina from Ava, i. . . . .	16
Plecotus, On a New Species of, xvi. . . . .	894
Podostemon, Description of Two Genera of the family of Hamamelidæ, one Species of Kaulfussia, and two Species of, A. R. xix. . . . .	94
Poetry, Early Hindustani, xxii. . . . .	442

<i>Pokree</i> in Ghurwal, Copper Mines of, with notices of other Copper Mines, Report on the Government experimental working of the, xii. 453 ; xiv. . . . .	Page	471
Political Relations with Malacca, v. . . . .	..	626
Pollen, developement of, v. . . . .	..	732
Polynemus sele, Isinglass in, viii. . . . .	..	203
Polynomial Co-efficients, Essay on the Summation of, i. . . . .	..	187
Polyzonal Lens, i. . . . .	..	304
<i>Pondicherry</i> to Beypore, Notes chiefly Geological, across from, xiv. . . . .	..	759
Population in Calcutta, vii. . . . .	..	888
———— of Allahabad, i. 34, iii. . . . .	..	244
———— of Mathura, v. . . . .	..	216
———— of Georgia, iii. . . . .	..	237
<i>Pora</i> in Assam, Account of, iv. . . . .	..	180
Porcelain Clay, found at Mangalore, x. . . . .	..	967
Portable Meridian, On the construction of a, xii, . . . . .	..	437
Porcupine, New Species of, On a, xvi. . . . .	..	771
POSTANS, J. Of the early History of Sindh from the Chuch Namuh and other authorities, x. 183, . . . . .	..	267
———— Report on Upper Sindh and the eastern portion of Cutchee, with a Memorandum on the Beloochee and other Tribes of Upper Scinde and Cutchee, and a Map of part of the Country referred to, xii. . . . .	..	123
———— Account of the expedition of Chach, Chacha extracted from the Chach Nameh and extracts from the Tohfut ul Kiram, vii. . . . .	..	93
———— Notes of a journey to Girnar in the Province of Kattywar, for the purpose of copying the Ancient inscriptions upon the rock near that place, vii. . . . .	..	865
———— Translation of the Toofut ul Kiram, a History of Sindh, xiv. 75, . . . . .	..	155
———— Extracts from the Tohfut ul Kiram and the Chach Nameh, vii. . . . .	..	297
———— Memorandum on the Trade between the towns of Shikarpore and Candahar, x. . . . .	..	12
———— Memorandum on the Silk Trade between Shikarpore and Khorassan and on the produce of Indigo in Sinde, ix. . . . .	..	843

POSTANS, J. Account of the Ruins and Site of Old Mandavi in Raepur and legend of Vikramaditya's son in Cutch, vi.	Page	648
————— Memorandum on the city of Shikarpore in Upper Sindh, x. . . . .	..	17
————— An account of the Jain Temple at Badrasir and ruins of Badranagri in the Province of Cutch, vii.	..	431
Pottery, Glazed, Account of, ii. . . . .	..	209
POTTINGER, MAJOR, Cylinder and certain gems collected in the neighborhood of Herat, xi. . . . .	..	316
POWELL, T. Description of Heavandoo Pholo, the Northern Atoll of the Maldiv Islands, iv. . . . .	..	319
Powder Magazines, Lightning Conductors to, x. . . . .	..	6
Prashnotaramálá or Catechetical Dialogue of S'uka, xvi. . . . .	..	1228
PRATT, J. H. Observations on the Astrolabe, described in No. 118, of the Journal, xi. . . . .	..	720
————— Note on Iron Tension Bridges, xviii. . . . .	..	249
————— Memoir upon the quantity of Iron necessary in a Tension Chain Bridge, xvii. p. i. . . . .	..	1
Precious Minerals, Account of Oriental, i. . . . .	..	353
Prefatory Notice, viii. . . . .	..	1
PRESGRAVE, D. Application of Iron Rods proposed to compensate for the strain occasioned by the tension of the strings upon Piano Fortes, thereby to prevent warping and to render them more durable and better adapted to keep longer in tune, iv. . . . .	..	643
PREVITE, MR. mode of preserving bread for Ships, iii. . . . .	..	206
Price as measured by Money, i. . . . .	..	572
PRICHARD, J. C. Extract of a letter from, on Ethnology, xvii. p. ii. . . . .	..	580
<i>Prince of Wales' Island</i> and Singapore, Register of the Rise and Fall of the Tide at, xi. 149, . . . . .	..	263
PRINSEP, H. T. Notes on the Passes into Hindoostan, from the West and North-West, and the use made of them by different Conquerors, xi. . . . .	..	55
————— Table of Mortality for ages from birth to twenty years, formed from the Register of the Lower Orphan School, Calcutta, vii. . . . .	..	818

PRINSEP, H. T. Estimate of the risk of life to Civil Servants of the Bengal Presidency, i. 277 ; vi. . . . .	Page	341
———— G. A. On the spontaneous heating of Brine, vii. . . . .		1014
———— On a remarkable heat observed in masses of Brine kept for some time in a large reservoir, vii. . . . .		207
———— On the Temperature and Saltness of the river Hugli from Calcutta to the sea, i. . . . .		104
———— J. On the Ancient Roman Coins in the Cabinet of the Asiatic Society, i. . . . .		392
———— Account of an Inscription found by Mr. H. S. Boulderson in the Neighbourhood of Bareilly, vi. . . . .		777
———— Comparative view of the daily range of the Barometer in different parts of India, v. . . . .		816
———— Desiderata and Recommendations of the British Association for the Promotion of Science, iv. . . . .		116
———— Proposed Meteorological Combination in Southern Africa, iv. . . . .		358
———— Description of a Compensation Barometer and Observations on Wet Barometers, ii. . . . .		258
———— Experimental Researches on the depressions of the Wet-bulb Hygrometer, v. 396, . . . . .		*828
———— Determination of the Constant of Expansion of the Standard 10 feet Iron bar of the great Trigonometrical Survey of India, and Expansions of Gold, Silver and Copper by the same Apparatus, ii. . . . .		130
———— Bactrian and Indo-Scythic Coins, ii. 310, 405 ; iv. 327, v. . . . .		720
———— Note on the Fossil Bones discovered near Jabalpur, ii. . . . .		583
———— Additional Note on the Climate of Nagpur, ii. . . . .		542
———— Chemical Analyses, ii. . . . .		434
———— Note on the extraordinary Fall of the Barometer during the Gale of the 21st May last, ii. . . . .		427
———— On the connexion of various Ancient Hindu Coins with the Grecian or Indo-Scythic series, iv. 621, . . . . .		668
———— Statistics and Geology of Kumaon, iv. . . . .		359
———— Note on the Coins found by Captain Cautley at Behat, iii. . . . .		227

PRINSEP, J. Roof of the New Iron Foundry at Kasipur near Calcutta, iv. . . . .	Page 111
————— Explanation of the differences in the quantity of rain at different elevations, iv. . . . .	59
————— Editorial note on the correspondence regarding the discovery of the genuine Tea plant in Upper Assam, iv. . . . .	42
————— Note on Inscriptions at Udayagiri and Khandgiri in Cuttack, in the Lat character, vi. . . . .	1072
————— Suspension of the Survey of the Brahmaputra River, iv... . . . .	63
————— Note on the fossil bones of the Jumna river, iv. . . . .	500
————— Results of the Observations made on the Tides at Madras from the 31st May to the 10th October, 1821, by means of a Tide-gauge fixed near the north-east angle of the Fort, iv. . . . .	325
————— Interpretation of the most ancient of the inscriptions on the pillar called the Lat of Feroz Shah near Delhi, and of the Allahabad, Radhia and Mattiah pillar, or Lat inscriptions which agree therewith, vi. 566, 790, . . . . .	963
————— Specimens of Hindu Coins descended from the Parthian type, and of the ancient coins of Ceylon, vi. . . . .	288
————— Additional fragments of the Sivatherium, vi. . . . .	152
————— The Legends of the Saurashtra group of coins deciphered, vi. . . . .	377
————— Note on an Inscription on the Mandára hill, near Bhagelpur, iv. . . . .	166
————— Examination of Minerals from Ava, i. . . . .	14
————— Horary Meteorological Observations made at Calcutta on the 21st and 22nd September, iv. . . . .	514
————— Manilla Indigo (so called) iv. . . . .	119
————— On a new species of Snake, discovered in the Doab, iv... . . . .	217
————— Note on the Magic Mirrors of Japan, i. . . . .	242
————— Second Note on the Bhilsa Inscription, iii. . . . .	488
————— New varieties of the Mithraic or Indo-Scythic series of Coins and their imitations, v. . . . .	639



PRINSEP, J. New varieties of Bactrian Coins engraved as Plate xxxv. from Mr. Masson's Drawings and other sources, v. .. .. .	Page	548
————— Facsimiles of various Ancient Inscriptions, litho- graphed, v. 795, 554; vi. 278, 482, 663, 657, 724, ..		869
————— Professor Schlegel's Enigma, mode of expressing numerals in the Sanskrit and Tibetan language, iii. ..		1
————— Discovery of the name of Antiochus the Great in two of the edicts of Asoka, king of India, vii. ..		156
————— On the application of a new method of block printing with examples of unedited Coins printed in facsimile, vii. ..		414
————— Examination of the separate edicts of the Aswas- tama Inscription at Dhauri in Cuttack, vii. ..		434
————— Additions to Bactrian Numismatics and discovery of the Bactrian alphabet, vii. ..		636
————— Experiments on the preservation of sheet Iron from rust in India, iii. ..		191
————— Note on the Coins discovered by M. Court, iii. ..		562
————— Inscription on the Iron Pillar at Delhi, iii. ..		494
————— Analysis of the Chinese Varnish, i. ..		183
————— Note on Inscription No. 1, of the Allahabad Column, iii. ..		114
————— Observation of the Moon and Moon-culminating Stars at Seharanpur, Nasirabad and Dholeswar with the Longitudes deduced, iii. ..		297
————— Note on the Brown Liquid contained in the cylinders from Manikyala, iii. ..		567
————— On the Coins and Relics discovered by M. le Cheva- lier Ventura, General in the Service of Maha Raja Ranjit Singh, in the Tope of Manikyala, iii. 313, ..		436
————— Note on the Nautical Instruments of the Arabs, v. ..		784
————— Note on the Mathiah Lath Inscription, iii. ..		483
————— Analysis of Copper Ore from Nellore with notice of the Copper Mines at Ajmir and Singhana, iv. ..		574
————— Observations of the Transit of Mercury, i. ..		408
————— On the Greek Coins in the Cabinet of the Asiatic Society, ii. ..		27

PRINSEP, J. Chemical Analysis, iv. . . . .	Page	509
————— Table for Ascertaining the Heights of Mountains from the boiling points of Water, ii. . . . .	..	194
————— Note on the Fossil Bones of the Nerbudda valley, i. 456 ; iii. . . . .	..	396
————— On the Edicts of Piyadasi or Asoka the Buddhist monarch of India, preserved on the Girnar rock in the Gujrat peninsula, and on the Dhauli rock in Cuttack with the discovery of Ptolemy's name therein, vii. 219, .. . . .	..	334
————— Further particulars of the Sarun and Tirhut Laths and an account of two Buddha Inscriptions found the one at Bakhra in Tirhut, the other at Sarnath near Benares, iv. . . . .	..	124
————— Excursions to the Ruins and Site of an Ancient City near Bakhra 13 cos North of Patna and six North from Singhea, (Extracted from the Journal of Mr. J. Stephenson,) iv. . . . .	..	128
————— Note on the Facsimiles of Inscriptions from Sanchi near Bhilsa taken for the Society by Capt. Ed. Smith, Engineers and on the drawings of the Buddhist monuments presented by Capt. W. Murray, vi. . . . .	..	451
Prize question by the Berlin Academy, i. . . . .	..	36
Proceedings of the Asiatic Society of Bengal, i. 35, 74, 116, 157, 209, 284, 298, 415, 472, 512, 559 ; ii. 43, 91, 149, 203, 262, 323, 367, 546, 645 ; iii. 49, 141, 193, 244, 300, 362, 410, 475, 524, 590 ; iv. 53, 177, 232, 287, 348, 407, 472, 516, 585, 650 ; v. 52, 124, 189, 245, 302, 369, 433, 509, 587, 672, 753, 828 ; vi. 77, 154, 238, 317, 397, 490, 612, 704, 797, 890, 984, 1092 ; vii. 87, 167, 283, 364, 456, 567, 663, 742, 829, 915, 983 ; viii. 72, 150, 245, 341, 429, 432, 433, 526, 687, 863, 953, 1059 ; ix. 90, 215, 334, 336, 444, 552, 624, 726, 859, 941, 1055, 1129 ; x. 31, 165, 500, 587, 589, 674, 751, 755, 833, 917, 935 ; xi. 91, 196, 271, 439, 573, 786, 863, 876, 964, 1198, 1204 ; xii. 62, 129, 248, 314, 415, 513, 622, 729, 821, 910, 1012, 1107 ; XIII. i., xiii., xxi., xxix., xliii., liii., lxii., lxxiii., lxxxv., xcvi., cxxi., cxxxiii. ; XIV. i., xvii., xxxi., xxxix., lv., lxvii., lxxxix., cxi., cxxi. ; XV. i., xvii., xxiii., xxvii., xxxiii., xli., xlvii.,		

lxvii., lxxv., lxxix., lxxxv., ciii.; XVI. 81, 201, 375, 499, 497, 716, 850, 987, 1089, 1243, 1263; xvii. p. i. 79, 159, 237, 325, 451, 551, p. ii. 121, 233, 472, 588, 697; xviii. 179, 283, 414, 542, 645, 754, 858, 976; xix. 83, 149, 187, 264, 341, 346, 421, 481, 493, 497, 560, 563, 568; xx. 78, 211, 285, 359, 433, 437, 442, 445; xxi. 80, 188, 275, 337, 431, 536, 539, 542, 549, 631; xxii. 82, 202, 307, 407, 494, 576, 680; xxiii. 97, 199, 303, 394, 502, 617, ..	Page	727
Proceedings of the Medical and Physical Society, i. 78, 117, 158, 255, .. .. .		37
———— of the Natural History Society of Mauritius, i. 39, 79, 119, 258, .. .. .		160
Progress of European Science, ii. .. .. .		48
Proportion of rain for different lunar periods at Kandy, Island of Ceylon, vi. .. .. .		618
Proposed publication of Plates of Hindu Architectural Remains, viii. .. .. .		384
Protraction of routes, mode of correcting, ii. .. .. .		79
Province Wellesly, An account of several Inscriptions found in, on the Peninsula of Malacca, xvii. p. ii. .. .. .		62
Pteropodous Mollusca W. B. Benson on, vi. .. .. .		150
<i>Pubna</i> , Note on a pillar found in the Ganges, near, and of another at Kurra near Allahabad, viii. .. .. .		681
<i>Puchwah</i> and Phoolkharee Salts, x. .. .. .		939
<i>Pugan</i> , Capital of ancient Barmá, iv. 400, .. .. .		409
<i>Pulo Tingie</i> , Geology of, v. .. .. .		575
Pulse, Indian notions of the, i. .. .. .		553
<i>Punjab rivers</i> , Route of the Journal to the Sources of the, x. 1, ——— Notice of Two heads found in the Northern districts of the, xxi. .. .. .		105
———— Report on the Dust whirlwinds of the, xxiii. .. .. .		511
———— On the Ballads and Legends of the, xxiii. .. .. .		364
———— and Affghanistan, Journal of a Tour through parts of the, in the year 1837, by Aga Abbas of Shiraz, arranged and translated by Major R. Leech, xii. .. .. .		59
Puránas, Analysis of the, i. 81, 217, 431, .. .. .		564
Purana, An Analysis of the Agni, i. .. .. .		535
		81

Purana do Brahma Vaivartta, i.	..	..	Page	231
—— Váyn, i.	..	..	..	535
—— Vishnu, i.	.	..	..	431
<i>Purneah</i> , A notice of a remarkable Hot Wind in the zillah of,				
xvii. p. i. . . . .	..	..	..	144
<i>Purulia</i> , Barometrical Observations taken to ascertain the alti-				
tude of the station of, xii.	..	..	..	226
Pushto, or the Afghan people and dialect, and on the connexion				
of the language with the Zend and Pehlavi and the Hebrew,				
Some Remarks on the Origin of the, xxiii.	..	..	..	550
<i>Putharee</i> , On the Ruins at, xvii. p. i.	..	..	..	305
Qoran, Foreign words occurring in the, xxi.	..	..	..	109
—— The Initial Letters of the Nineteenth Surah of the,				
xx. . . . .	..	..	..	280
Quadrumana, Fossil relics of, vi.	..	..	..	354
Queries respecting the Human Race, to be addressed to travel-				
lers and others, drawn up by a Committee of the British				
Association for the Advancement of Science, xiii.	..	..	..	919
Questions of the Burmese Prince, ii. 47,	..	..	..	653
Quotations from original Sanscrit Authorities in proof and				
illustrations of Mr. Hodgson's Sketch of Buddhism, v. 28, . .				71
RÁDHÁNÁTH SHIKDÁR, An Account of the Table used in the				
Surveyor General's Office, Calcutta, for reducing Barometrical				
Observations to 32° Fahrenheit, xxi.	..	..	..	329
Radiation, Experiments of, ii.	..	..	..	649
Raghu Vansa, a Sanskrit Poem of Kálidása, Analysis of the,				
xxi. . . . .	..	..	..	445
Railway at Liverpool, ii.	..	..	..	559
Rain, variation of, from moon's influence, iii. 345; iv. 207; vi.				304
—— and Drought of the last eight seasons in India, Remarks				
upon the, viii.	..	..	..	313
—— On periodical return of, v.	..	..	..	281
—— table of, at Kandy, vi.	..	..	..	618
—— fall at Calcutta, iv.	..	..	..	207
—— Register of, at Dacca, iv.	..	..	..	405
—— at Patna, On the Fall of, xvii. p. i.	..	..	..	150
—— quantity of, at different elevations explained, iv.	..	..	..	59

Rain, A tabular view of the fall of, and of other Meteorological Phenomena in Calcutta, from 1829 to 1847, xvii. p. i.	Page	349
<i>Rajagriha</i> , Locality of, iii.	.. ..	366
Rajas of the Balhara dynasty, iv. 486,	.. ..	640
— of Canouj, iv. 369, 640,	.. ..	671
— of Simroun, iv.	.. ..	124
— of Kamrup, iv.	.. ..	191
— of Shekhavat, iv.	.. ..	390
RÁJENDRALÁL MITTRA, Note on an Inscription from Oujein, xix.	.. ..	475
— — — — — Note on an Inscription from Thanesar, xxii.	.. ..	673
— — — — — Note on three Ancient Coins found at Mohamadpur, in the Jessore district, xxi.	.. ..	401
— — — — — On the Peculiarities of the Gáthá Dialect, xxiii.	.. ..	604
— — — — — Translations of Inscriptions from Singapur, xvii. p. i.	.. ..	71
— — — — — Translation of an Inscription from Oomga, xvi.	.. ..	1226
— — — — — Translation of an Inscription from Udayapur, xvii. p. i.	.. ..	68
<i>Rajmahal Hills</i> , Notes upon the Geology of the, being the result of Examinations made during the cold season of 1852-53, xxiii.	.. ..	263
— — — — — Notes on a tour through the, xx.	.. ..	544
Rájmalá, or Chronicles of Tripura, Analysis of the Bengali Poem, xix.	.. ..	533
Ramcharan, Founder of a Sect, iv.	.. ..	65
RAMCOMUL SEN, A short account of the Charak Puja ceremonies and description of the Implements used, ii.	.. ..	609
<i>Rampur Bauleah</i> , On the Meteorology of, for the year 1851, xxi.	.. ..	593
Ramsanehis, Hindu Schismatics, iv.	.. ..	65
<i>Ramri</i> , Account of, iv. 20, 82,	.. ..	199
— — — — — Inscription from, iii. 194, 209,	.. ..	245
— — — — — Geology of, iv. 20, 94,	.. ..	199

<i>Ramri</i> , Natural History of, iv. . . . .	Page	35
<i>Rangoon</i> , Analysis of Petroleum from, iv. . . . .		527
———— Field Hospital, Meteorological Observations kept at the, xxi. 520, . . . . .		622
<i>Ranigunj</i> District, Memorandum on the prospect of remuneration in working the Iron Mines of the, xxii. . . . .		484
<i>Ranode</i> , in Scindeah's Dominions, Memorandum regarding the recently discovered ruins of, xvi. . . . .		1079
Raptores, New genera of, vi. . . . .		361
Rassayil Ikhwan al çafa, Notices of the Arabic work entitled, xvii. p. i. . . . .		501
RAVENSHAW, E. C. Translation of various Inscriptions found among the Ruins of Vijayanagar, A. R. xx. . . . .		1
———— Memorandum on the construction of a Portable Meridian, xii. . . . .		437
———— An abstract translation of the Avatars of Vishnoo, from the Pudma Pooran, xi. . . . .		1112
———— Memorandum on the ancient bed of the River Soane and Site of Palibothra, xiv. . . . .		137
———— Notice of Inscriptions in Behar, viii. . . . .		347
———— Indian Meteorology, ii. . . . .		206
RAVERTY, H. G. Some Remarks on the Origin of the Afghan people and dialect, and on the connexion of the Pushto language with the Zend, the Pehlavi and the Hebrew, xxiii. . . . .		550
Rebellion, Report of a Trial for, held at Moulmein by the commissioner of Tenasserim, xiv. . . . .		747
RECKENDORF, S. Notes on the Pokree and Dhanpoor Copper mines, in Gherwal, xiv. . . . .		471
Red Sandstone, from the junction of the diamond Limestone and Sandstone at Nurnoor in the Kurnool Territory, Southern India, Examination of a remarkable, xiii. . . . .		336
<i>Red Sea</i> , Saltness of the Water of the, iv. . . . .		509
Registers of Temperature and Fall of Rain kept by Medical Officers in different parts of India, Abstract of, xxi. . . . .		383
REID, LT.-COL. A note on the winds, as influencing the tracks sailed by Bermuda vessels; and on the advantage which may be derived from sailing on curved courses when meeting with revolving winds, xii. . . . .		1104

Rekha ganita, Discovery of the, vi. . . . .	Page	938
Rekhtah Verses? Has Sady of Shyras written? xxi. . . . .		513
Remusat's Review of Buddhism, A criticism of, iii. 382, 425, . . . . .		499
Reply to the questions of the Burmese Prince, ii. . . . .		653
Report on the publication of the Asiatic Researches, ii. . . . .		323
— on the expediency of continuing the Boring experiment in Fort William, ii. . . . .		369
— on a Collection of objects of Natural History from Sylhet, ii. . . . .		588
— on the Mahavanso, v. . . . .		829
— on the Alif Leila, v. . . . .		589
— on the Euphrates Expedition, v. . . . .		675
— of the Society of Arts on Specimens of Rice, Wool, &c. from Nepal and Assam, v. . . . .		365
— of the Coal Committee, ix. . . . .		198
— made by J. Mohl, at the General Meeting of the Asiatic Society of Paris, 31st May, 1841, xi. . . . .		411
— on Allahabad pillar, vi. . . . .		798
— on Mackenzie Records, v. . . . .		512
— on the Vedas, xvi. . . . .		505
— Financial, xviii. . . . .		860
— Annual, of the Asiatic Society of Bengal, iii. 349; iv. 54; viii. 245; ix. 91; xvi. 89; xvii. p. i. 171; xviii. 88; xix. 150; xx. 81; xxi. 80; xxii. 82; xxiii. . . . .		97
— of the Curator of the Museum of Economic Geology (H. Piddington, Esq.) x. 31, 64, 166, 415, 591, 675, 751; xi. 470, 603,* 873, 892, 1203, 1206; xii. 68, 163, 333, 419, 520, 622,* 735, 833, 921, 1025, 1114; XIII. vi., xix., xxv., xxxiv., xlvi., lx., lxxxiii., cxvii., cxlii.; XIV. xiii., lii., lxxxiv., cxv.; XV. xiv., lxvi., lxi., lxxv.; xvi. 382, 500, 724, 1260; xvii. p. i. 167, 344; xvii. p. ii. 702; xviii. 181, 418; xix. 156, 482, 564; xx. 364, 438, 625; xxi. 361; xxii. 206, 311; xxiii. 204, 399, . . . . .		745
— of the Curator of the Zoological Department (E. Blyth, Esq.) x. 836, 917, 936; xi. 95, 199, 444, 585, 788, 865, 880, 969, 1202; xii. 66, 166, 925; XIII. liv., lxiv.; XV. xcix;		

XVI. 209, 385, 502, 603, 725, 862, 992, 1176, 1271; xvii. p. i. 82, 247, 244, 559; xix. 88, 348, 490, 495, 497, 561. xx. 213, 443; xxi. 341, 433; xxii. 409, 580, 589; xxiii. 210, .. .. . Page	729
Reptiles inhabiting the Peninsula of India, Catalogue of, xxii. 462, .. .. .	522
———— new or little known, Notices and Descriptions of vari- ous, xxii. 639; xxiii. .. .. .	287
———— inhabiting the Malayan Peninsula and Islands, Cata- logue of, xvi. 607, 897, .. .. .	1026
Repulsion, Laws of, ii. 456, .. .. .	506
Resultant system for the construction of Iron Tension Bridges, xvii. p. ii. .. .. .	412
Revenue from Delhi Canals, ii. .. .. .	125
Revenues of States beyond the Sutlej from about 1750 to 1800, xviii. .. .. .	822
REYNOLDS, C. S. A Narrative of our connexion with the Dusannee and Cheanee Garrows, with a short account of their country, xviii. .. .. .	45
Rice, Nepal, quality of, v. .. .. .	366
RICHARDSON, DR. Journal of a Mission from the Supreme Government of India to the Court of Siam, ix. 1, ..	219
———— Abstract Journal of an expedition from Moulmein to Ava through the Kareen country, between December, 1836 and June, 1837, vi. 11, ..	1005
———— Journal of his travels in the Petty States to the north of the Tenasserim Provinces, v. 605, ..	689
———— The History of Labong from the Native Records, vi. .. .. .	55
———— Journal of a March from Ava to Kendat on the Khyendwen River, performed in 1831, under the orders of Major H. Burney, ii. .. .. .	59
RIGHT, LIEUT. Memorandum on Building Materials of the district of Cuttack, forwarded to the Museum of Economic Geology, with a set of specimens, xi. .. .. .	836



Road from Sinde from Subzul to Shikarpoor, xii.	Page	59
ROBINSON, G. H. Meteorological Register kept at Kathmandu, xii. .. .. .		768
———— Barometrical Elevations taken on a journey from Katmandhu to Gosainsthan—a place of pilgrimage in the mountain of Nepal, vi. 11, .. .. .		696
———— W. Notes on the Languages spoken by the various tribes inhabiting the valley of Assam, and its mountain confines, xviii. 183, .. .. .		310
———— Notes on the Dophlas and the Peculiarities of their Languages, xx. .. .. .		126
RÖER, E. Translation of the Report made by J. Mohl in the General Meeting of the Asiatic Society of Paris, 31st May, 1841, xi. .. .. .		411
———— Descriptive list of some Coins lately received from the University of Christiana by the Asiatic Society, xii. ..		443
———— Bhāscarae Achāryae Siddhānta Shirōmāni sic dicti operis pars tertia, gunitadhiam, sive astronomiam continens, Latine vertit notāsque adjecit, xiii. .. .. .		53
———— Review of l'Histoire du Buddhism Indiene par E. Burnouf, xiv. .. .. .		783
———— Védānta Sara, or Essence of the Védānta, an introduction to the Védānta Philosophy, by Sadānandu Pārivrajākāchārya; translated from the Original Sanscrit, xiv. ..		100
———— Bhāshā Parichchheda or Division of Language, a logical treatise, translated from the Sanscrita, xvi. ..		157
———— Review of a Lecture on the Sankhya Philosophy, embracing the text of the Tattwasamāsa, by Dr. J. R. Ballantyne, xx. .. .. .		397
———— Index to the History of the Toorks, by Báron von Hammer-Purgstall, xiii. .. .. .		550
ROGERS, T. E. Correspondence regarding the Coal Beds in the Namsang Naga Hills, xvii. p. i. .. .. .		489
<i>Rohtas</i> , Sanscrit Inscription from, viii. 347, 693; ix. ..		65
Roman Coins in the Society's Museum, i. 392, .. .. .		476
———— Alphabet, Adaptation of, iii. 249, .. .. .		281
———— Gold Coins, Remarks on some lately discovered, xx. ..		371

Roof of St. Peter's Church, v. . . . .	Page 208
— of Kasipur Foundry, iv. . . . .	111
<i>Roree</i> in Khyrpoor, its Population and Manufactures, x. 393,	479
Roses and the Manufacture of Rose-water and Utter at Ghazee- pore, On the Cultivation of, viii. . . . .	411
Ross, D. Memoranda regarding the difference between morn- ing and evening Altitudes for ascertaining the Apparent Time on board ship, i. . . . .	202
Routes, Remarks on the Protraction of, i. 19; ii. . . . .	70
ROWLATT, E. A. Report of an Expedition into the Mishmee hills to the North-East of Sudyah, xiv. . . . .	477
Row, J. Geological remarks during the march from Benares (old Road) viâ, Hazareebaug, Bankoora and Burdwan to Barrackpore, xiii. . . . .	862
ROXBURGH, W. Flora Indica or Descriptions of Indian Plants, Notice of, i. . . . .	131
ROYLE, J. F. Extracts explanatory of the Address on the exhi- bition of his Collection in Natural History at the Meeting of the Asiatic Society, on the 7th March 1832, i. . . . .	96
————— Account of the Honorable Company's Botanical Garden at Seharanpur, i. . . . .	41
————— List of Articles of Materia Medica obtained in the bazars of India, i. . . . .	458
————— Illustrations of the Botany and other branches of the Natural History of the Himalayan Mountains and of the Flora of Kashmir, Notices of, iii. 143, . . . . .	530
Ruins at Putharee, On the, xvii. p. i. . . . .	305
Rules of the Asiatic Society, xiii. xvii. xx. . . . .	1
<i>Rumbowe</i> , Account of, v. . . . .	61
Ruminants, Various Genera of the, xvi. . . . .	685
<i>Rungamutty</i> , The Ancient City of Kansonapuri now called, xxii. . . . .	281
Russaloo, On the Ballads and Legends of the Punjab, Refaci- mento of the Legends of, xxiii. . . . .	123
<i>Russia's</i> War with Persia, iii. . . . .	277
<i>Russian</i> Slaves in Bokhara, ii. . . . .	237
Rust, Method of preventing, iii. . . . .	367

SAGRA, DON RAMON DE LA. Coal from the district of Guanah in the Island of Cuba, i. . . . .	Page	366
<hr/>		
Analysis of the Copper Ores of Cuba in the Cerco of Villa Clara, i. . . . .		366
Sah Dynasty, Cutch Coins of the, vi. . . . .		380
Sailing, Superstitions regarding, vi. . . . .		811
Salajit of Nepal, Analysis of the, ii. . . . .		482
Salem Iron works, Notes on, i. . . . .		253
Sal-forest of Nepal, Note on the Cervus elaphus (?) of the, x. . . . .		721
Saline earth of Ghazipur, iii. . . . .		36
— deposits in Hyderabad, ii. . . . .		77
Saltiness of the Water of the Red Sea, iv. . . . .		509
Saltpetre, Manufacture of, ii. . . . .		23
Salt of Sambhur lake, v. . . . .		798
— of Jamna bed, iii. . . . .		33
— Mines of the Punjab, Account of the, i. . . . .		145
— Manufacture of Salumba, vii. . . . .		363
— Water, Corrosion of Iron by, xii. . . . .		1066
— Works of Panchpadder, ii. . . . .		365
Salt Range, Notes on the Nidification of some of the commoner birds of the, with a few additional from Kashmir, xxiii. . . . .		589
— Geology of the, xxiii. . . . .		651
— Report on the Geological Structure and Mineral Wealth of the, xxii. 229, 333, . . . . .		444
— and on its Coal and other Minerals, Report on the, xvii. p. ii. . . . .		500
Salts called Puchwah and Phoolkharee, Report on the, x. . . . .		939
Salumba salt, Manufacture of, vii. . . . .		363
Sama Esafzai, Account of the Affghans inhabiting, xiv. . . . .		736
Samudra Gupta's inscription revised, vi. . . . .		969
SANDERS, J. P. Synopsis of the Winds, Weather currents, &c. between Bombay and Suez throughout the year, ii. . . . .		325
Sand Hog, Arctonix collaris, Note on the dissection of the, viii. . . . .		408
— Shower of, in the Chinese Plain, xx. . . . .		192
Sandstone flexible, vi. 240, . . . . .		987
— formation at Sasseram, zillah Shahabad, Note on a curious, xiv. . . . .		495

<i>Sangala</i> , Note on the site of, vi. .. ..	Page	57
Sankhya Philosophy, Review of a lecture on the, embracing the text of the Tattwasamāsa, xx. .. ..		397
Sanskrit Poem, Uma, ii. . . . .		357
———— Alliteration, Essay on, A. R. xx. . . . .		135
———— Euclid, Extract from the, vi. . . . .		942
———— Attributes of Adi Buddha in, v. . . . .		91
———— numerical Words, iii. . . . .		1
Sapor, Anecdote of king, vi. . . . .		82
———— supposed Coin of, iii. . . . .		439
<i>Sarguja</i> and its neighbourhood, On the Antiquities of, xvii. p. i. . . . .		65
<i>Sarnath</i> , Notes on the present state of the Excavations at, xxiii. . . . .		469
———— Statues discovered at, v. . . . .		588
———— Inscription, Note on, iv. 211, . . . . .		712
SÁRODÁPRASÁDA CHAKRAVARTÍ, Literal translation of an ancient land grant from Assam, ix. . . . .		772
———— Ditto, ditto from Fyzabad, x. . . . .		101
———— Translations of Inscriptions from Kalinjer, xvii. p. i. . . . .		313
———— Ditto, ditto from Basantagurh, x. 664, . . . . .		819
<i>Sassanian</i> Coins, On, iii. 566 ; xx. . . . .		525
<i>Sasseram</i> , zillah Shahabad, Note on a curious Sandstone formation at, xiv. . . . .		495
Satellites of Jupiter, Eclipses of the, ii. . . . .		41
<i>Satlaj</i> river, soundings in the, v. . . . .		814
———— Geography of the river, vi. . . . .		169
<i>Satpurah</i> range on the Nurbudda, Description of a colossal Jain Figure nearly 80 feet high, cut in relief, discovered on a spur of the, xviii. . . . .		918
<i>Saugor</i> , Notice of a Grant engraved on Copper found at Kumbhi, in, viii. . . . .		481
———— Suspension Bridge at, iii. . . . .		206
———— and Nerbudda territories, Fifteen varieties of Fossil Shells found in the, viii. . . . .		708
———— and Mhow, March between, viii. 805, ix. . . . .		311
———— Fossil Shells of, ii. 376, . . . . .		549

<i>Saugor</i> , Geology of, ii. .. ..	Page	475
<i>Scandinavia</i> , Antiquities of, vi. .. ..	..	896
Schlegel, Enigma of Professor, iii. .. ..	..	1
Schultz, M. Notice of his murder, iv. .. ..	..	604
Science, state of, in France, i. .. ..	..	206
—— state of, in England, i. .. ..	..	198
<i>Scinde</i> , various Routes in, from official documents from Bombay,		
xii. .. ..	..	44
Scindi language, A Vocabulary of the, xii. .. ..	..	1
Scorpion, Indian, i. .. ..	..	474
Sculptures found in the district of Peshawar, Note on some, xxi. .. ..	..	606
—— Supposed Indo-Greek, vi. .. ..	..	238
—— in alto-relievo sent by the Governor General to the Asiatic Society, Notes on the, xxii. .. ..	..	193
—— from the site of the Indo-Greek city of Bucephalia, xvi. .. ..	..	664
Sea water, Chemical Analysis of, iv. .. ..	..	509
—— water, On the Specific Gravity of, xiii. .. ..	..	766
—— monster in the Bay, Natural History of a, iv. .. ..	..	62
Seals of Malay Princes, iv. 248, .. ..	..	553
—— of Johole Panghuls, v. .. ..	..	263
Seasons, Revolutions of the, v. 281 ; vi. 303 ; vii. .. ..	..	192
<i>Secanderiah</i> , Caves at, ii. .. ..	..	658
<i>Seersa</i> to Bahawulpore, Report on the Route from, xiii. .. ..	..	297
<i>Seharanpur</i> , Account of the Botanic Garden at, i. .. ..	..	41
—— Longitude of, iii. .. ..	..	297
<i>Seistan</i> , Journal kept while travelling in, x. .. ..	..	319
—— A description of, xiii. .. ..	..	115
—— Ibn Houkul's Account of, xxi. .. ..	..	365
<i>Seringapatam</i> by the Hegulla pass to Cannanore, Notes chiefly		
Geological from, xv. .. ..	..	315
—— Meteorology of, iii. .. ..	..	139
Serpent, Sketch of an undescribed, with fangs and maxillary teeth, A. R. xix. .. ..	..	87
Serpentine rocks of Ava, vi. .. ..	..	276
Servitude Bond from Gorakhpur, vi. .. ..	..	950
SETON-KARR, W. Note of the course of study pursued by students in the Sanscrit College, Calcutta, xiv. .. ..	..	135

<i>Shahpura</i> , A town in Udipur, iv. . . . .	Page	65
SHAKESPEAR, A. Note on the Navigation of the river Nur- budda, xiii. . . . .		495
Shākya Sinha, Lineage of, v. . . . .		31
———— date of his birth, i. . . . .		6
———— Notices on the life of, extracted from Tibetan Au- thorities, A. R. xx. . . . .		285
———— Race, The origin of the, ii. . . . .		385
<i>Shalka</i> Meteorite, Examination and Analyses of the, xx. . . . .		299
<i>Shatool</i> and Boorun Passes over the Himalaya, Diary of an Excursion to the, xv. . . . .		79
Sheep inhabiting the Himalayan region, with some brief remarks on the craniological character of <i>Ovis</i> and its allies, x. . . . .		230
—— and Goats, of the Sub-Himalayas and of Tibet, On the, xvi. . . . .		1003
—— a Monograph of the Species of wild, x. . . . .		858
Shells, Land, of India, iii. 81, . . . . .		520
—— Land and Fresh Water, occurring in Afghanistan, xviii. . . . .		649
—— Land and Fresh water, of Silhet, v. 350, . . . . .		741
—— Fresh Water, iii. . . . .		89
—— <i>Pterocyclos</i> , v. . . . .		783
—— Indian, List of, i. . . . .		76
—— new Indian bivalve, iv. . . . .		450
—— Recent and fossil, ii. . . . .		270
—— New genera of Pelagian, iv. . . . .		173
—— Natural History of fresh water, iv. . . . .		529
—— Benson's collection of, iv. . . . .		183
—— new species of <i>Carinaria</i> , iv. . . . .		215
—— A new genus of, v. . . . .		781
Sher Chin, Phal Chhen, Dkon Seks, Do, De, Nyang Das, and Gyut, being the second division of the Tibetan work entitled the <i>Kah Gyur</i> , Analysis of the, A. R. xx. . . . .		393
SHERWILL, W. S. A sketch of the Behar Mica Mines, xx. . . . .		295
———— Note on a curious sandstone formation at Sasseram, zillah Shahabad, xiv. . . . .		495
———— Geological Notes on Zillah Shahabad, xvi. . . . .		279
———— Notes upon a Tour in the Sikkim Himalayan Mountains undertaken for the purpose of ascertaining the		

Geological formation of Kunchenjenga and of the perpetually-snow-covered peaks in its vicinity, xxii. 540,	Page	611
SHERWILL, W. S. Note on the geological features of the zillah Behar, xv.      ..      ..      ..		55
Notes upon some Atmospheric Phenomena observed at Darjiling in the Himalaya mountains, during the summer of 1852, xxiii.      ..      ..		49
A short notice of an ancient colossal Figure carved in granite on the Mandar hill, in the district of Bhagulpur, xx.      ..      ..      ..		272
The Khurrukpur Hills, xxi.      ..      ..		195
Note on the bird-devouring habits of a species of Spider, xix.      ..      ..      ..		474
Shikarpore and Kharassan, Silk Trade of, ix.      ..      ..		843
Memorandum on, x.      ..      ..		17
and Candahar, Memorandum on the Trade between the Towns of, x.      ..      ..      ..		12
SHORTREDE, R. Meteors observed at Allahabad on the 10th of August, 1842, xi.      ..      ..      ..		959
Equations of Condition for a Quadrilateral, common or re-entrant, xi.      ..      ..		28
Scheme of a Table for all Time, x.      ..      ..		595
Table of proportional Logarithms, x.      ..      ..		713
On an ancient magic Square, cut in a temple at Gwalior, xi.      ..      ..      ..		292
Remarks on the essay "On the Theory of Angular Geometry," xi.      ..      ..		240
Compendious logarithmic Tables, xi.      ..      ..		40
Comparison of the areas of Plane and Spherical Triangles, xi.      ..      ..      ..		776
Remarks on some of the disturbing causes in Barometric Observations, xii.      ..      ..		293
Account of a luminous Meteor seen at Charka, Lat. 24° 06' Long. 81° 02' on the morning of the 11th April, 1842, xii.      ..      ..      ..		235
Perpetual Moon Table, xii.      ..      ..		103
A Companion to the Moon Table, xii.      ..      ..		231

SHORTREDE, R. On Barometric Heights, xii. ..	Page	298
<i>Shoa</i> , Agriculture and land produce of, xiii. ..	..	253
— Report on the Manners, Customs and Superstitions of the people of, and on the history of the Abyssinian Church, xii. ..	..	625
Shou or Tibetan Stag, <i>Cervus affinis</i> , Mihi, On the, xix. 466, 518; xx. ..	..	388
SHOWERS, ST. G. D. Translation of an Inscription on a Gun at Moorshedabad, with remarks, xvi. ..	..	589
Shri Harsha's Naishadha Charita or Adventures of Nala Raja of Nishadha, a Sanscrit poem with a commentary by Premachandra, Review of, A. R. xx. ..	..	318
Siah Posh Tribe, Information regarding the, ii. 305; iii. 76; vii. ..	..	325
<i>Siam</i> , Journal of a Mission from the Supreme Government of India to, viii. 1016, ix. 1, ..	..	219
— On the Government of, A. R. xx. ..	..	245
Siamese Literature, On, A. R. xx. ..	..	338
Siddhantas, Extracts from, and use of, the, iii. ..	..	504
————— revised study of the, vi. ..	..	401
SIDDONS, H. Observations of the Tides at Chittagong made in conformity with the Circular of the Asiatic Society, vi. ..	..	949
————— G. R. Extracts translated from the Granthas or Sacred Books of the Dadupanthi sect, vi. ..	..	750
————— Translation of one of the Granthas or Sacred Books of the Dadupanthi sect, vi. ..	..	480
————— Translation of the Vichitra Nátaka or Beautiful Epitome, a fragment of the Sikh Granth, xix. 521; xx. 314, ..	..	487
Sifan and Horsok Vocabularies, with another special exposition in the wide range of Mongolian affinities, and remarks on the lingual and physical characteristics of the family, xxii. ..	..	121
Sikh States, Botanico-agricultural account of the, vii. 751; xi. ..	..	26
<i>Sikkim</i> , Note on the Lepchas of, with a Vocabulary of their language, ix. ..	..	379
———— Examination and analysis of an Orange Yellow Earth from, xix. ..	..	143



<i>Sikkim</i> , to the Frontiers of Thibet, Diary of a Journey through,	
xxi. 407, .. .. .	Page 477
— On the Literature and Origin of certain hill tribes	
in, xi. .. .. .	4
— Himalayah Mountains, Notes upon a Tour in the,	
undertaken for the purpose of ascertaining the geological	
formation of Kunchinjinga and of the perpetually snow-	
covered peaks in its vicinity, xxii. 540, .. .. .	611
Silāditya, Dynasty of, mentioned in a Chinese account of India, vi.	69
<i>Sil Hako</i> or Stone Bridge in zillah Kamrup, Brief notice of	
the, xx. .. .. .	291
Silenus, Indian statue of, v. 517, .. .. .	567
<i>Silhet</i> , recent shells of, v. .. .. .	741
— Fossil shells of, v. .. .. .	519
Silicious Tufa from Bhotan, iv. .. .. .	410
Silk of Assam, Note on the, v. .. .. .	759
— Analysis of raw, iv. .. .. .	710
— Report upon the Improvement of the manufactured, in	
Mysore and the Salem districts, xi. .. .. .	218
— Trade between Shikarpore and Khorassan, and the pro-	
duce of Indigo in Sinde, ix. .. .. .	843
Silkworms of Assam, vi... .. .	21
— of India, vi. .. .. .	38
Silt held in suspension by the waters of the Hooghly at Cal-	
cutta, in each month of the year, On the quantity of, xxiii... .. .	283
Silver Plates found at Badakshan, vii. 1047, x. .. .. .	570
— Dilatation of, by heat, ii. .. .. .	130
— Mines of Cuba, i. ... .. .	423
<i>Simla</i> , Observations of Meteors, on the night between the 12th	
and 13th November, 1841, made at the Magnetic Observatory	
of, x. .. .. .	964
Simpiesometer, The Tropical Tempest, xii. .. .. .	451
Simpiesometers, Aneroid and Marine Barometers in Cyclones,	
On the comparative action of, xx. .. .. .	219
<i>Simroun</i> , Ruins of, described, iv. .. .. .	121
SINBALDO DE MAS. On the Egyptian system of artificial	
Hatching, viii. .. .. .	38

SINCLAIR, P. G. Table of the Times of High Water at the principal places between Calcutta and Point Palmiras, iii.	Page	408
Sindhi language, Grammar of the, vi.	..	347
<i>Sindh</i> , Upper, and the Eastern portion of Cutchee, with a Memorandum on the Beloochee and other tribes of Upper Scinde and Cutchee, and a Map of part of the country referred to, xii.	.. .. .	23
—— Description of, vii.	.. .. .	297
—— History of, from the Chuch Nameh and other authorities, vii. 297; x. 183; xiv. 75,	.. .. .	155
—— and Marwar, Alphabets of, vi.	.. .. .	352
<i>Singapur</i> , Inscription at, xvii. p. i.	.. .. .	154
—— Daily Register of the Tides at, from the 1st September, 1834, to the 31st August, 1835, inclusive, A. R. xix...	201	
—— Inscription from, vi. 680, xvii. p. i.	.. .. .	71
—— Climate of, ii.	.. .. .	428
—— On the Local and relative Geology of, including notices of Sumatra, the Malay Peninsula, &c. xvi.	.. .. .	667
<i>Singhana</i> Copper Mines, iv.	.. .. .	581
<i>Singhbhoom</i> division, Geological Structure and Mineral Resources of the, xxiii.	.. .. .	103
—— Notes of Ruins in, xx...	.. .. .	283
Singphos of Assam, v.	.. .. .	199
Sirat ul Mustaqim, Notice of the, i.	.. .. .	479
Sisupala Badha or death of Sisupala, by Mágha, viii.	.. .. .	16
<i>Sivalik Hills</i> , Note on the Fossil Camel of the, A. R. xix.	.. .. .	115
—— Note on the <i>Ursus sivalensis</i> , a new fossil species from the, A. R. xix.	.. .. .	193
—— The Fossil Gharial of the, A. R. xix.	.. .. .	32
—— Fossil remains of <i>Camelidæ</i> of the, ix.	.. .. .	620
—— Note on the <i>Felis cristata</i> , a new Fossil Tiger from the, A. R. xix.	.. .. .	135
—— <i>Sivatherium</i> from the, vide the next,	.. .. .	
<i>Sivatherium giganteum</i> a new fossil ruminant Genus from the valley of the Markanda in the Sivalik branch of Sub-Himalayan Mountains, A. R. xix. 1, J. A. S. iv. 587; v.	.. .. .	38
—— New fragments of the, vi.	.. .. .	152

Slate Quarries near Bombay, i. . . . .	Page	514
Slavery in Gorakhpur, vi. . . . .	..	950
SLEEMAN, W. H. History of the Gurha Mundala Rajas, vi. . .	..	621
SMITH, E. Notes on the Specimens of the Kankar Formation, and on Fossil Bones collected on the Jumna, ii. . . . .	..	622
———— R. B. Register of Indian and Asiatic Earthquakes for the year 1843, xiv. . . . .	..	604
———— Memorandum on the Organization of a Museum of Economic Geology for the North-Western Pro- vinces of British India, to be established at Agra, x. . . . .	..	779
———— The Galvanic Battery in its various practical Applications as an Igniting Agent, ix. . . . .	..	1149
———— Memoir on Indian Earthquakes, xii. 258, 1029 ; xiii. . . . .	..	964
———— Notes on the Recent Earthquakes on the North- Western Frontier, xi. . . . .	..	242
Snails, A new genus of, i. . . . .	..	11
Snake, Notice of a new species of, iv. 217 ; v. . . . .	..	439
Snipes, New species of, vi. . . . .	..	489
Snow-line in the Himalaya, Remarks on the, xviii. . . . .	..	954
—— Note on the Limits of perpetual, xviii. . . . .	..	694
Snowy Range, north of Darjeeling, Notes on a curious species of Tiger or Jaguar killed near the, xii. . . . .	..	814
Societe d'Histoire Naturelle de Mauritius, Proceedings of the, i. 39, 79, 119, 160, 258, . . . . .	..	302
Society, Asiatic of Paris, iii. . . . .	..	311
—— Batavian, Notice of, iii. . . . .	..	367
—— Royal, Anniversary Meeting of the, ii. . . . .	..	375
—— Royal Asiatic, Annual Meeting of the, iii. 99, . . . . .	..	417
—— Literary, of Madras, ii. . . . .	..	154
—— Asiatic, of Bengal, Proceedings of, vide Proceedings. —— Medical and Physical, of India, vide Proceedings.		
Socotra, Report on the Island of, iv. . . . .	..	138
—— Natural History of, iv. . . . .	..	143
Soil suitable for cotton, v. . . . .	..	314
Somnath, Documents relating to the Gates of, xii. . . . .	..	73
—— Note on, vii. . . . .	..	883

<i>Soobathoo</i> to Shipke in Chinese Tartary, Narrative of a Journey from, xi. . . . .	Page 363
Sooraj-ood Dowlah, the Mausoleums of the Nowabs Ali Verdi Khan and, xxi. . . . .	504
<i>Southern India</i> , i. . . . .	245
———— Fossil fresh water deposit in, Note on a recent, with a few remarks on the origin and age of the Kunkur, xiii. . . . .	313
<i>South India</i> from Madras to Goa, Notes chiefly geological across, xiv. . . . .	497
———— Notes chiefly Geological, on the western coast of, xv. . . . .	224
SOYUTI on Earthquakes, Translated from the Arabic, xii. . . . .	741
Spathium genus, Observations on the, xi. . . . .	145
Spider, Note on the Bird-devouring habits of a species of, xix. . . . .	474
———— Ova of the, i. . . . .	474
Sounding mountain in the Red Sea, vi. . . . .	403
SPILSBURY, G. G. Notes on Fossil Discoveries in the valley of the Nerbudda, x. . . . .	626
———— Note regarding the Bhilsa Monument, iv. . . . .	712
———— Notice of new sites of fossil deposits in the Nerbudda Valley, vi. . . . .	487
———— Notes of a March from Brimhan Ghat on the Nerbudda to Umurkuntuk, the Source of that River, ix. . . . .	889
———— Geological Section across the Valley of the Nerbudda from Tendukheri to Bittoul, iii. . . . .	388
———— Notice of a Grant engraved on copper found at Kumbhi in the Saugor territory, viii. . . . .	481
———— On <i>Bos gaurus</i> , ix. . . . .	551
———— Notes on Nerbudda Fossils, xiii. . . . .	765
———— On fifteen varieties of fossil Shells found in the Saugor and Nerbudda territories, viii. . . . .	708
<i>Spiti</i> , Journal of a trip through Kunawur, Hungrung and, viii. 901 ; ix. . . . .	555
———— valley, Proposal to explore the, vi. . . . .	898
———— valley, Report on the, xix. . . . .	429
———— Geological Report on the, and of the route from Kotghur, x. . . . .	198
SPRENGER, A. Manuscripts of the late Sir H. Elliot, xxiii. . . . .	225

SPRENGER, A. Has Sady of Shyras written Rekhtah verses ?	
xxi. .. .. .	Page 513
————— Mohammad's Journey to Syria and Professor	
Fleischer's opinion thereon, xxi. .. .. .	576
————— Notice of a copy of the original Text of	
Tabary, xix. .. .. .	108
————— Balamy's Translation of the History of Tabary,	
xvii. p. ii. .. .. .	437
————— On the First volume of the original Text of	
Tabary, xxii. .. .. .	195
————— Hindustani Poetry, xxii. .. .. .	442
————— Catalogues of Oriental Libraries, xxii. .. .. .	535
————— Notices of some copies of the Arabic work	
entitled Rasayil Ikhawan al Ğafa, xvii. p. ii. 183, p. i. .. .. .	501
————— As Soyuti's work on Earthquakes, xii. .. .. .	741
————— Some Original Passages on the early Commerce	
of the Arabs, xiii. .. .. .	519
————— A passage from Ibn Qotaybah's Adab al Katib,	
on Arabic Astronomy, xvii. p. ii. .. .. .	659
————— Chronology of Makkah and the Hijaz before	
Mohammad, chiefly founded upon Genealogy, xx. .. .. .	349
————— Observations on the Physiology of the Arabic	
language, xx. .. .. .	115
————— On the Ghassanite Kings, xix. .. .. .	469
————— The Initial Letters of the Nineteenth Surah	
of the Qoran, xx. .. .. .	280
————— On the Earliest Biography of Mohammad, xx... .. .	395
SPRY, H. H. Note on the Fossil Palms and Shells lately dis-	
covered on the Table Land of Sagor, in Central India, ii. .. .. .	639
————— Note on Indian saline Deposits, i. .. .. .	503
Squirrel, flying, Summary description of two new species of, xiii. .. .. .	67
<i>Sremianti</i> , a Malacca State, v. .. .. .	507
<i>St. Martins</i> , A Map of the Isle of, xi. .. .. .	309
STACY, L. R. Note on two Coins of the same species as those	
found at Behat, having Greek inscriptions, iii. .. .. .	431
————— Note on the discovery of a relic of Grecian	
Sculpture in Upper India, v. .. .. .	567

Stag, or the species of true or elaphoid form of <i>Cervus</i> , comprising those more immediately related to the Red Deer of Europe, A general review of the, x.	..	Page	736
Stalactite, Calcareous, of Tibet, iv.	..	..	520
Standard Bar, Expansion of, ii.	..	..	138
———— Weights of England and India, i.	..	..	442
STARK, J. Discovery of the Silhet Coal Mines, ii.	..	..	47
Statistical Committee, Correspondence and Discussions regarding the, vi. 1, 5, 7, 497,	..	..	706
Statistics of Bengal, Contribution to the, Income, Expenditure and Food, xxii.	..	..	387
———— of Kemaon, iv.	..	..	359
———— of Mathura or Muttra, v.	..	..	216
———— of Ramri Island, iv.	..	..	200
———— of Banda, Report on the, xix.	..	..	89
———— of Malacca, iv.	..	..	316
———— of Chinese Tartary, iv.	..	..	654
———— of Bareilly, iii.	..	..	475
———— of Burmah, iv.	..	..	180
Steam Carriages, On the Improvements in, i.	..	..	425
Steel in Southern India, Report upon the manufactures of, xi..	..	..	217
STEPHENSON, J. On the Saline Nature of the Soil of Ghazipur and the Manufacture of Common Salt as practised by the natives of the villages of Tuttulapoor, Ratouly, Sahory, Chilar and Becompoor, iii.	..	..	36
———— Specimens of the Soil and Salt from the Samar or Sambhur lake Salt Work, collected by Lieut. Arthur Conolly and analyzed by, v.	..	..	798
———— Extract from a Journal of a Residence, and during several Journeys, in the Province of Behar in the years 1831-34, iv.	..	..	713
———— On the Efflorescence of Khari Nun or Sulphate of Soda as found native in the soil of Tirhut and Sarun, in the Province of Behar, iii.	..	..	188
———— Excursion to the Ruins and Site of an ancient city near Bakhra, iv.	..	..	128
———— Note on Vegetable Impressions in Agates, iv.	..	..	507

STEVENSON, J. Restoration and Translation of some Inscriptions at the Caves of Carli, iii. .. ..	Page 495
————— Notice of a native sulphate of Alumina from the aluminous rocks of Nipal, ii. .. ..	321
————— Notice of a native Sulphate of Iron from the hills of Behar and used by native dyers of Patna, ii. ..	321
————— Notice of Analysis of the ashes of four Indian plants, ii. .. ..	322
————— On the Manufacture of Saltpetre as practised by the natives of Tirhut, ii. .. ..	23
————— On the Pea Stalactite of Tibet, iv. ..	520
STEWART, D. Statistical Record of the duration of diseases in 13,019 fatal cases in Hindoos; Extraordinary Mortality among lying-in women, viii. .. ..	316
STIRLING, E. Notes on the manners and habits of the Turkoman tribes, with some geographical notices of the country they occupy, x. .. ..	290
✓ ————— History of the Rajas of Orissa from the reign of Raja Yudhisthira; translated from the Vansávali, vi. ..	756
————— Price of Grain at Allygurh near Delhi, from the year 1804 to 1832, inclusive, iii. .. ..	620
Storms in the Indian and China Seas. <i>Vide</i> Piddington.	
———— of Wind experienced in Tartary, Memorandum relative to the, xix. .. ..	242
Story of the Physician and King, vi. .. ..	164
———— of king Sundabad, vi. .. ..	166
STRABO, quotation from, explained, vi. .. ..	389
STRACHEY, H. Narrative of a journey to Cho Lagan (Rakas Tal) Cho Mapan (Manasarowar) and the valley of Pruang in Gnari, Hundes, xvii. p. ii. 98, 127, .. ..	327
———— On the Snow-line in the Himalaya, xviii. ..	287
———— Note on the construction of the map of the British Himalayan Frontier in Kumaon and Gurwal, xvii. p. ii. ..	532
———— Notice of Scientific Enquiries in Kumaon, xix... ..	239
———— Extract of a letter regarding his trip to Tibet, xvii. p. ii. .. ..	578
———— Notice of a Trip to the Niti Pass, xix. ..	79

STRACHEY, H. A Description of the Glaciers of the Pindur and Kuphinee rivers, in the Kumaon Himalaya, xvi.	Page	794
————— Note on the motion of the Glacier of the Pindur in Kumaon, xvii. p. ii.	.. .. .	203
Strychnia, New mode of preparing, ii.	.. .. .	42
Stylocerus, Anatomy of Ailurus porcula and, xvii. p. ii.	.. .. .	475
<i>Sub-Himalayas</i> , On the Leiotrichane Birds of the, with some additions and annotations,—a Synopsis of the Indian Pari,—and of the Indian Fringillidæ, xiii.	.. .. .	933
<i>Sub-Himalayan</i> range around Darjeeling, A few observations on the probable results of a scientific research after metalliferous deposits in the, xvii. p. i.	.. .. .	137
<i>Suddyah</i> , Upper Assam, Ancient Temples and other remains in the vicinity of, xvii. p. i.	.. .. .	459
Sugar, Soil suited to, v. . . . .	.. .. .	316
SUKA, Prashnotaramálá or the Catechetical Dialogue of, xvi. . . . .	1228	
Sun-dial at Agra, ii.	.. .. .	251
Suspension Bridge at Fribourg in Switzerland, v.	.. .. .	318
————— Wheels, Account of : Jones's Patent, i.	.. .. .	529
SUTHERLAND, J. C. C. Sisupála Badha or Death of Sisupála by Mágha, translated, with Annotations, viii.	.. .. .	16
————— On the Library at Jessulmere, xvii. p. i.	.. .. .	158
Sutlej, Revenues of States beyond the, from 1750 to 1800, xviii.	.. .. .	822
————— Table of villages on the, vi.	.. .. .	211
Swabhávika Doctrine, v. . . . .	.. .. .	71
SWINEY, J. On the Explanation of the Indo-Scythic legends of Bactrian Coins through the medium of the Celtic, vi.	.. .. .	98
SWINTON, G. The Dugong, ii.	.. .. .	100
SYED AHMED, The Tenets of, i.	.. .. .	479
SYKES, W. H. Catalogue of Birds of the insessorial order, in the Dukhun, iii.	.. .. .	536
————— Catalogue of Birds of the Raptorial and Insessorial Orders (systematically arranged) observed in the Dukhun, iii.	.. .. .	418
————— Catalogue of Birds (systematically arranged) of the Rasorial, Grallatorial and Natatorial Orders, observed in the Dukhun, iii. 597, . . . . .	.. .. .	639



SYKES, W. H. Specimens of Buddhist Inscriptions with symbols from the West of India, vi. .. ..	Page	1038
————— Catalogue of Mammalia observed in the Dakhun, i. <i>Sylhet</i> , Kachar and the adjacent districts, Memoir of, ix. ..		161
TABARY, Notice of a copy of the 4th volume of the Original Text of, xix. .. ..		108
————— The first volume of the Original Text of, xxii. ..		195
————— Balamy's translation of the History of, and Ghazzaly's History of the Prophets, xvii. p. ii. .. ..		437
Table for determining Heights by the Barometer, xix. ..		394
—— of Suspension Bridge Rods, iv. .. ..		223
—— of Scantlings of Beams, iv. .. ..		227
—— of Meridional Lengths, ii. .. ..		271
—— of Nepal Military Tribes, ii. .. ..		217
—— of Shells, ii. .. ..		270
—— of Contents of the Pitakattayan, vi. .. ..		527
—— of Multipliers to correct the approximated Height for the temperature of Air, ii. .. ..		200
—— of Temperature at Ambala, iv. .. ..		406
—— of Casualties in the Civil Service, vi. .. ..		346
—— of Lunar Barometric Depressions, iv. .. ..		254
—— of Strength of Materials, iv. 114, 116, .. ..		227
—— of Strength of Iron Bolts, iv. .. ..		225
—— of Land Produce, iii. .. ..		475
—— of Boiling Points, ii. .. ..		199
—— of Dadupur Fossils, v. .. ..		293
—— of Altitudes of Nepal mountains, vi. .. ..		699
—— of Tides at Madras, iv. .. ..		325
—— of Tides at Calcutta, iii. .. ..		409
—— of Satlaj villages, vi. .. ..		211
—— of Rain at different elevations, iv. .. ..		60
—— of Rain fall at Calcutta, iii. 633 ; iv. .. ..		207
—— of Rain at Dacca, iv. .. ..		405
—— of Annual Rain fall, v. .. ..		286
—— of Grain Prices, iii. .. ..		621
—— of Wet bulb Thermometer, v. .. ..		430
<i>Tayoung</i> , Images discovered at, v. .. ..		126

Tailor Bird, Nest of the, ii. 502, .. ..	Page	648
Takin of the Eastern Himalaya, On the, xix. .. ..	65	
<i>Talcheer</i> and Ungool, Report on the Coal and Iron Mines of, viii.	137	
Tale by Insha Allah Khan, xxi. .. ..	1	
TANNER, H. Note on the Asurhar of the Rajmahal Hills, iv...	707	
Tantras, Specimen of the doctrines of the, vi. .. ..	14	
Taphozous, Three Indian species of Bat of the genus, x. ..	971	
———— longimanus of Gen. Hardwicke, Descriptive Notice of the, xi. .. ..	784	
<i>Tartary</i> , Oral description of, iv. .. ..	653	
Tathagata a name of Buddha, iv. 133, .. ..	214	
<i>Tatta</i> and Sehwan Scinde, ix. .. ..	907	
Tattooing at Arracan, Mode of, iv. .. ..	206	
Tattvasamāsa, Notice of the, xx. .. ..	397	
Taxidia leucurus, Tibetan Badger, xvi. .. ..	763	
<i>Taxila</i> , On the province of, v. .. ..	468	
TAYLOR, T. G. Astronomical Observations at Madras, ii. ..	380	
———— Collimation Error of Astronomical Instruments, iv. .. ..	258	
———— A brief account of the system adopted by divers in the Deccan for the recovery of valuables lost in the tanks and rivers of that province, iii. .. ..	45	
———— Determination of the Errors of Division of the Mural Circle at the Madras Observatory, iii. .. ..	403	
———— Observations of the Magnetic Dip and Intensity at Madras, vi. .. ..	374	
———— Some account of the Hill Tribes of the Piney hills in the Madura district, extracted from the MS. Journal of the late Major Ward, iv. .. ..	664	
———— T. M. Report on the progress of the Boring experi- ment in Fort William, vi. .. ..	234	
———— J. Remarks on the Sequel to the Periplus of the Erythrean Sea, xvi. .. ..	1	
———— W. Examination and Analysis of the Mackenzie Manuscripts deposited in the Madras College Library, vii. 105, 173, 371, .. ..	469	
Tazkiras, Hindi and Urdu-Hindi, xvii. p. i. .. ..	541	

Tea plant of Assam, Natural History of the, iv. 42,	Page	48
— Soil suited to, v. . . . .	..	314
— discovered at Tsambatoung, vi. . . . .	..	268
— ditto at Muttock, vi. . . . .	..	340
— ditto in Assam, iv. 42, . . . . .	..	47
— plantations of Fuhkin, iv. . . . .	..	553
— Cultivation of, iii. . . . .	..	178
— hills of China, Visit to the, iv. . . . .	..	95
— On the Manufacture of, and on the extent and produce of the tea plantations in Assam, viii. . . . .	..	497
Telegraphic Signals by induced Electricity, Memorandum rela- tive to experiments on the communication of, viii. . . . .	..	714
Temperature, Hour of maximum, in hills, i. . . . .	..	97
———— Daily Register of, during a part of 1850, at Meerut in the Upper Doab, xxi. . . . .	..	563
———— of the Hot Springs at Peer Mangal or Munga or Mangear, xvii. p. ii. . . . .	..	230
———— of deep Wells, iii. 366 ; iv. . . . .	..	229
———— at Ambala, iv. . . . .	..	405
———— of Space, iii. . . . .	..	253
Temples and Ruins of Oomga, On the, xvi, . . . . .	..	656
Tenasserim Provinces, Gamboge of the, xvi. . . . .	..	661
———— Journey into the, v. 601, . . . . .	..	688
———— Papers relative to the new Coal Field of the, viii. . . . .	..	385
———— Zoology of the, vii. . . . .	..	357
———— the surrounding Nations, Inhabitants, Natives and Foreigners, Character, Morals, and Religion, Reports on the, vii. 855 ; viii. 385, 973 ; ix. . . . .	..	155
———— Liquidamber tree of the, xvii. p. i. . . . .	..	532
———— Land Shells of the, xvii. p. i. . . . .	..	62
———— Animal productions of the, vii. . . . .	..	855
———— Gum kino of the, xvii. p. ii. . . . .	..	223
———— Report of a Visit to the Pakchan River, and of some Tin localities in the Southern portion of the, xii. . . . .	..	523
Tenets of the followers of Syed Ahmed, i. . . . .	..	479
Terminology, Classical, of Natural History, x. . . . .	..	26

Terrestrial Magnetism, On the rates of Chronometers as influenced by the local attraction of Ships and, xx.	Page	61
<i>Thaneswar</i> , Note on an Inscription from, xxii. . .	..	673
THEOBLOD, W. Geology of the Salt Range, xxiii. . .	..	651
Notes on the nidification of some of the commoner birds of the Salt Range, with a few additional from Kashmir, xxiii. . .	..	589
Thermometer, Measurement of heights with the, ii. . .	..	194
Thermometrical Register at London, Abstract of a, i. . .	..	195
THOMAS, E. Note on Col. Stacey's Ghazni Coins, xxi. . .	..	115
Notes on the present state of the Excavations at Sarnath, xxiii. . .	..	469
An account of eight Kufic Silver Coins, xx. . .	..	537
On Sassanian Coins, xx. . .	..	525
THOMASON, J. Report on the Settlement of the ceded district of Azimgurh, commonly called Chuklah Azimgurh, viii. . .	..	77
THOMSON, J. Rules for calculating the lengths of the drop-bars of suspension bridges, the length and deflection of the chain, rise of the roadway, &c., iv. . .	..	222
A Table of the scanthings of beams of Teak or Saul wood to sustain a terrace roof not exceeding seven inches in thickness, the deflection not to exceed one-fortieth of an inch, for each foot of length, iv. . .	..	227
Table shewing the weight or pressure which a cylindrical wrought iron bolt will sustain, when supported at the ends and bonded in the middle of its length, iv. . .	..	225
Minerals of the Trappean Rocks of Bombay, iv. . .	..	530
Thor, Hindu parallel to, ii. . .	..	349
Thrushes, New genera of Indian, vi. . .	..	101
THUILLIER, H. E. L. Meteorological Summary for 1847, xvii. p. i. . .	..	550
A Tabular view of the fall of rain and other remarkable Meteorological Phenomena in Calcutta from 1829 to 1847, xvii. p. i. . .	..	349
THURBURN, CAPT. Report on the Turan Mall Hill, xx. . .	..	502
<i>Tibet</i> , Answers to Mr. Piddington's Queries about Winds, Storms, &c. in, xix. . .	..	457

<i>Tibet</i> , Notice of the Mammals of, with descriptions and plates of some new species, xi.	Page	275
— Works on, vii.	..	147
— On the Capital of Little, iv.	..	589
— and the Himalayan Slopes near to the snows, Marmots of, xii.	..	409
— Sacred Scarf from, v. 373,	..	384
— Geographical Notice of, i.	..	121
Tibetan Medical Work, Analysis of a, iv.	..	1
— Type of Mankind, xvii. 222, p. ii.	..	580
— Dictionary and Grammar, iii.	..	653
— Extracts, iii.	..	57
— Numerical Words, iii.	..	6
— Passport, Translation of a, ii.	..	201
— Standard, Inscription on a, v.	..	248
— Stag or Shou, xix. 466,	..	518
— Frontier, Correspondence regarding the, xvii. p. i.	..	89
— Badger— <i>Taxidia leucurus</i> , xvi.	..	763
TICKELL, S. R. Memoir on the Hodesum (improperly called Kolehau) ix. 694,	..	783
— Supplementary Note to the Memoir on the Hodesum, x.	..	30
— Vocabulary of the Ho-language, ix.	..	1063
— List of Birds collected in the jungles of Borabhum and Dholbhum, ii.	..	569
— Grammatical construction of the Ho-language, ix.	..	997
— Notes on the Heuma or Shendoos, a tribe inhabiting the hills north of Aracan, xxi.	..	207
— Notes on the Bendkar, a people of Keonjur, xi.	..	205
— <i>Manis crassicaudata</i> , (Auct.) <i>M. pentadactyla</i> . (Ibid) short-tailed or thick-tailed <i>Manis</i> , xi.	..	221
— Notes on a curious species of Tiger or Jaguar, killed near the Snowy Range, north of Darjeeling, xii.	..	814
— On the Oology of India, a Description of the eggs, also nests, of several birds of the plains of India, &c. xvii. p. i. ..	..	297

Tides in the Indian Archipelago, observations made during the year 1839, A Succinct Review of the, x. . . . .	Page	302
— at Singapore from the 1st September, 1834, to the 31st August, 1835, inclusive, Daily Register of the, A. R. xix. . . . .		201
— at Chittagong, Observations of, vi. . . . .		949
— Desiderata regarding, ii. 151, vi. . . . .		401
— at Prince of Wales' Island and Singapore, Register of the Rise and Fall of the, xi. 149, 263, . . . . .		359
— at Calcutta, iii. . . . .		408
— in Bombay harbour, ii. . . . .		247
— at Madras, iv. . . . .		325
— Semi-menstrual Equation of, iv. . . . .		517
Tiger, Mode of catching, in Ramri, iv. . . . .		94
— Note on the <i>Felis cristata</i> , a new fossil, A. R. xix. . . . .		135
— or Jaguar killed near the Snowy Range, north of Darjeeling, xii. . . . .		814
Time, Scheme of a Table for all, x. . . . .		595
Timur, Genealogy of, iii. . . . .		378
Tin of Mergui, Report on the, x. 845 ; xi. 24, 289, . . . . .		839
— from Malacca, Analysis of, iv. . . . .		512
— Mines of Malacca, iv. . . . .		543
Tinned Iron, Preservation of, iii. . . . .		367
<i>Tirkut</i> , Sulphate of Soda from, iii. . . . .		188
— Meteorological Phenomena in, iv. . . . .		713
— Saline Soil, Analysis of, iii. . . . .		188
Tobacco, Soil suited to, v. . . . .		315
TODD, MAJOR, Report of a Journey from Herat to Simla, via Candahar, Cabool and the Punjaub, undertaken in the year 1838, xiii. . . . .		339
<i>Toorks</i> , Index to the History of the, xiii. . . . .		550
Tooth relic of Ceylon, vi. . . . .		856
Tope of Khaiber, Sketch of the, vi. . . . .		879
— of Manikyala, iii. 313, 436, 566 ; xxii. . . . .		570
— of Sanchi, . . . . .		
— of Bhilsa, iii. 411, 488 ; iv. 712 ; xvi. . . . .		739
— of Sarnath, iv. 712 ; xxii. . . . .		570
— of Bakra, iv. . . . .		128

Torkoman Tribes, Notes on the Manners and Habits of, with some Geographical notices of the country they occupy, x.	Page	290
TORRENS, H. Note on a specimen of Iron from the Dhunakar Hills, xix.	.. .. .	77
————— Note on Bameean Coins, ix.	.. .. .	70
————— Translation of some uncertain Greek legends on Coins of the Indo-Scythian Princes of Cabul, xx.	.. .. .	137
————— On Native Impressions regarding the Natural History of certain Animals, xviii.	.. .. .	788
————— Remarks on M. Schlegel's objections to the restored editions of the Alif Leilah or Arabian Nights' Entertainments, vi.	.. .. .	161
————— Notice of an Inscription in Behar, ix.	.. .. .	65
————— Some conjectures on the progress of the Brahminical conquerors of India, xix.	.. .. .	1
Tracks sailed by Bermuda Vessels, A note on the winds, as influencing the, xii.	.. .. .	1104
Trade of Assam with China, v.	.. .. .	203
—— of the N. W. P. with Affghanistan, x.	.. .. .	251
Transit of Mercury, Observations of, i.	.. .. .	408
TRANT, LIEUT. Report on a Route from Pakungyeh in Ava to Aeng in Arracan, xi.	.. .. .	1136
TREBECK, MSS. of Mr., iii.	.. .. .	526
———— Extracts from the MSS. of Mr., iii.	.. .. .	574
———— The Grave of Mr., ii.	.. .. .	14
TREGEAR, V. Note on the River Goomtee with a section of its bed, viii.	.. .. .	712
———— Notice of an ancient Mahal or Palace near Jaunpur in which some Hindu Coins were lately dug up, iii.	.. .. .	617
———— A few Instructions for Insect Collectors, xi.	.. .. .	473
———— Mode of taking facsimiles of Coins, x.	.. .. .	158
TREMENHEERE, G. B. Tin of Mergui, report on the, x. 845 ; xi. 24, 289, 839 ; xiv.	.. .. .	329
———— Report of a visit to the Pakohan River, and of some Tin localities in the southern portion of the Tenasserim Provinces, xii.	.. .. .	523
———— Letter forwarding a paper on the formation of the Museum of Economic Geology of India, ix.	.. .. .	973

TREMENHEERE, G. B. The Manganese of the Mergui Province, x. . . . .	Page	852
Trial for Rebellion held at Moulmein by the Commissioner of Tenasserim, Report of a, xiv. . . . .		747
Triangles, Comparison of the areas of Plane and Spherical, xi. . . . .		776
Trigonometrical Survey, Progress of the, i. . . . .		71
<i>Tripura</i> , Analysis of the Bengali Poem Rájmalá or Chronicles of, xix. . . . .		533
Trisection of Angles, i. 499 ; ii. . . . .		71
———— Ditto, A. K.'s Note on, ii. . . . .		159
———— Instrument, Defence of the, ii. . . . .		485
Trochilus and Crocodile of Herodotus, Note on the, viii. . . . .		590
TROTTER, R. Notes regarding the meteorology and climate of the Cape of Good Hope, xi. . . . .		211
TROYER, A. Remark upon the second inscription of the Allaha- bad Pillar, iii. . . . .		118
Tufa Formations in Persia, iii. . . . .		54
Turaee and outer Mountains of Kumaon, The, xvii. p. i. . . . .		349
<i>Turan Mall hill</i> , Report on the, xx. . . . .		502
TURNOUR, G. Examination of some points of Buddhist Chro- nology, v. . . . .		521
———— Account of the Tooth Relic of Ceylon, supposed to be alluded to in the opening passage of the Feroz lat in- scription, vi. . . . .		856
———— An Examination of the Pali Buddhistical Annals, vi. 501, 713 ; vii. 686, 789, 919, . . . . .		991
———— Further Notes on the inscriptions on the columns at Delhi, Allahabad, Betiah, &c. vi. . . . .		1049
———— Mahawanso, Note on the, v. . . . .		829
Turpentine, Manufacture of, ii. . . . .		249
TWEMLOW, B. On Artificial Fuel, xii. . . . .		228
———— On Modes of obtaining Important Results by Simple Means, i. 68, . . . . .		195
<i>Uch Sharif</i> , Notice of, v. . . . .		796
<i>Udayapur</i> , Vijaya Mandir, Inscriptions from, xvii. p. i. . . . .		68
———— Shahpura, a town in, iv. . . . .		65
<i>Ujjayani</i> , See Oujeiu.		



Uma, Legend of, ii. . . . .	Page	329
Unicorn Fish, Accident from an, ii. . . . .	..	647
Unicorn Fish, Natural History of the, iv. . . . .	..	411
Upanishads, A Comparative list of, xx. . . . .	..	607
UPHAM's work on Buddhism, v. . . . .	..	35
<i>Upper Ava</i> , Geography of, vi. . . . .	..	245
Ure, A. Analysis of Iron Ores from Tavoy and Mergui, and of Limestone from Mergui, xii. . . . .	..	236
Ursistaxus, A Note regarding the genus, A. R. xix. 60, J. A. S. v. . . . .		671
Ursus sivalensis, a new fossil species from the Sivalik Hills, Note on the, A. R. xix. . . . .	..	193
<i>Usbek Tartery</i> , Memoir on, iii. . . . .	..	369
Usbeks, Pilgrimage of, iii. . . . .	..	379
Vallabhi dynasty, Chinese note on the, v. . . . .	..	687
Value of life in the Bengal Civil Service, i. . . . .	..	277
<i>Van Dieman's Land</i> Tiger, Natural History of, iv. . . . .	..	572
Varnish, Chinese, Analysis of, i. . . . .	..	183
——— Burmese, Account of, i. . . . .	..	110
——— Tree, Observations on the Burmese and Munipoor, viii. . . . .	..	70
Varnishes proper for Iron, iii. . . . .	..	191
<i>Vasantagurh</i> , Literal Translation of Inscriptions from, x. 664, . . . . .		819
Váyu Purána, i. . . . .	..	535
Veda, Literature and History of the, xvi. . . . .	..	812
Vedas, French grant for copying the, vi. 317, . . . . .	..	704
——— The most ancient Grammar of the, xvii. p. i. . . . .	..	6
Vegetable Fossils, i. . . . .	..	98
——— Philology, i. . . . .	..	99
<i>Vera Cruz</i> , Observations on the Climate of, i. . . . .	..	73
Vermillion, Note on preparing Chinese, i. . . . .	..	151
Vertebrata, Progressive Development of the, ii. . . . .	..	465
Vespertilionidæ of Nipal, iv. . . . .	..	699
——— Notice of the predatory and sanguivorous habits of the Bats of the Genus <i>Megaderma</i> , with some Remarks on the blood-sucking propensities of other, xi. . . . .	..	255
VICARY, N. List of Specimens from Belwan, in December, 1834, iv. . . . .	..	571

VICARY, N. Note on the Scapes of <i>Xanthorhæa</i> and Fossil Stems of <i>Lapidodendra</i> , viii. . . . .	Page 685
Vichitra Nátak, or Beautiful Epitome, a fragment of the Sikh Granth, entitled the book of the Tenth Pontiff, Translation of the, xix. 521; xx. 314, . . . . .	487
VIGNE, G. J. Some account of the valley of Kashmir, Ghazni, and Kabul, vi. . . . .	766
<i>Vijayanagar</i> , Translation of various Inscriptions found among the Ruins of, By E. C. Ravenshaw, Esq. With Preliminary Observations by H. H. Wilson, Esq., A. R. xx. . . . .	1
Vishnu Purána, Analysis of the, i. . . . .	431
——— Purána, Extracts from the, vi. . . . .	10
——— Avatars of, xi. . . . .	1112
<i>Viziri</i> Country described, iii. . . . .	176
VOYSEY, H. W. Description of the native Manufacture of Steel in Southern India, i. . . . .	245
——— Extracts from his private Journal, xiii. 853; xix. 190, . . . . .	269
——— Vocabulary of Goand and Cole Words, xiii. . . . .	19
——— Reports on the Geology of Hyderabad, ii. 298, . . . . .	392
Vulture, Nest of the Bengal, vi. . . . .	112
——— bearded, of the Himalaya, iii. 522, iv. . . . .	454
Vulturidæ, Falconidæ and Strigidæ, Geographic distribution of the, viii. . . . .	321
WADE, C. M. Notes taken in 1829, relative to the Territory and Government of Iskardoh, from information given by Charagh Ali, an agent deputed to him in that year by Ahmad Shah the Gelpo or ruler of that Country, iv. . . . .	589
——— Table shewing the breadth of the river Satalj and the rate of its current at different stages from Harrike Pattan to its junction with the Indus, at Mithankot, v. . . . .	814
——— Journal of a Route from Dera Ghazi Khan through the Viziri Country to Kabul, iii. . . . .	175
——— Note on the Hotsprings of Loh and Khad, vi. . . . .	153
<i>Wadi Araba</i> , Note on the Strata cut through in excavating for Coal in, xix. . . . .	139

WALKER, H. Notice of the Kiang, xvii. p. ii. . . . .	Page	1
WALKER, W. Notes and Observations on a tour in H. H. the Nizam's Territories, x. 341, 386, 471, 509, . . . . .		725
————— On the Natural Products about the Pundeelah River in H. H. the Nizam's Territory, x. . . . .		509
————— On the Geology, &c. &c. of Hunumkoondah, (H. H. the Nizam's Territory,) x. . . . .		471
————— Memoir on the Coal found at Kotah, &c. with a Note on the Anthracite of Duntimnapelly (H. H. the Nizam's Dominions,) x. . . . .		341
————— A. M. Report on Productions and Manufactures in the district of Hunumkoondah in the dominions of H. H. the Nizam of Hyderabad, x. . . . .		386
WALLICH, N. List of Indian Woods, ii. . . . .		167
————— Observations on the Burmese and Munipoor Varnish Tree, viii. . . . .		70
————— Discovery of the Genuine Tea plant in Upper Assam, iv. . . . .		42
WALTER, H. Translation of an Inscription in the Pali and Burma Languages on a stone slab from Ramáratí (Ramree Island) in Arracan, iii. . . . .		209
WARLOW, W. Systematically arranged Catalogue of the Mam- malia and Birds belonging to the Museum of the Asiatic Society, Calcutta, ii. . . . .		97
WARREN, J. Observations on the Golden Ore found in the eastern Provinces of Mysore, in the year 1802, iii. . . . .		463
Wars between Ava and China, vi. . . . .		121
Water, fresh, found at Sea, v. . . . .		239
———— Abdul Majid on the mode of finding out, i. . . . .		420
———— On the Specific Gravity of Sea, xiii. . . . .		766
———— mill, Native, ii. . . . .		359
Waters, Analyses of mineral, iv. . . . .		513
WATHEN, W. H. Memoir on the Usbek State of Kokan, pro- perly called Khokend (the Ancient Ferghana), in Central Asia, iii. . . . .		369
————— Memoir on Chinese Tartary and Khoten, iv. . . . .		653
————— A Grammar of the Sindhi Language, vi. . . . .		347

WATHEN, W. H. Account of the Inscriptions upon two sets of Copper Plates, found in the Western part of Gujerat, iv.	Page 477
————— Note of a Pilgrimage undertaken by an Usbek and his two sons from Khokend or Kokan in Tartary through Russia, &c. to Mecca, obtained in conversation with the parties, iii.	379
WATSON, T. C. Cherra Punji and a detail of some of the favourable circumstances which render it an advantageous site for the erection of an Iron and Steel Manufactory, on an extensive scale, iii...	25
Wax of China, Note on the Flata limbata, and the white, xii...	898
Weaving practised in Nepal, v.	219
Weights of Malacca, v.	261
Wells, &c. in Foundations as practised by the natives of the Northern Doab, On the use of, viii.	327
———— deep, Temperature of, iv.	229
———— section of, at Chandpur, vi.	52
WELLSTED, J. R. Report on the Island of Socotra, iv.	138
————— Account of some Inscriptions in the Abyssinian character found at Hassan Ghorab near Aden, on the Arabian coast, iii.	545
WESTMACOTT, G. E. Description of ancient Temples and Ruins at Chardwar, in Assam, iv.	185
————— A short account of Khyrpoor and the Fortress of Bukur in North Sind, ix. 1090,	1187
————— Roree in Khyrpore, its Population and Manufactures, x.	479
————— Some Account of a Sect of Hindu Schis- matics in Western India, calling themselves Ramsanehi or Friends of God, iv.	65
Wet bulb Thermometer, Researches on the, v. 396,	828
WHEWELL, W. On Semimenstrual Tidal Inequality, iv.	517
WILFORD, F. An Essay on the Comparative Geography of India, xx.	227
WILKINSON, L. On the use of the Siddhantas in the work of Native Education, iii.	504
————— Translation of an Inscription on a Tambr Patra found in the village of Piplianagar, vii.	736

WILKINSON, L. Translation of a Tambra Patra which was found in a field of the village of Piplianagar, in the Shujalpur Parganah, v. . . . .	Page 377
————— Discovery of the Rekha Ganita, a translation of the Elements of Euclid into Sanskrit, by Samrat Jagannatha, under the orders of Raja Siwai Jaya Sinha of Jaipur, vi. . .	938
WILLARD's Treatise on the Music of Hindustan, iii. . .	247
WILSON, H. H. Translation of various Inscriptions found among the Ruins of Vijayanagar with Preliminary Observations, A. R. xx. . . . .	1
————— Analysis of the Kahgyur, i. . . . .	375
————— Analysis of the Agni Purāṇa, i. . . . .	81
————— Analysis of the Brahma Vaivarta Purāṇa, i. . . . .	217
————— Analysis of the Vishṇu Purāṇa, i. . . . .	431
————— Analysis of the Vayu Purāṇa, i. . . . .	535
————— Remarks on a Translation of a Tibetan Fragment by Mr. Csoma de Kőrös, i. . . . .	269
————— Abstract of the Contents of the Dulva or first portion of the Kahgyur from the Analysis of Mr. Alexander Csoma de Kőrös, i. . . . .	1
————— J. Address read before the Bombay Branch of the Royal Asiatic Society on the 27th January, 1836, v. . .	304
Winds and Storms in Tibet, Answers to Mr. Piddington's Queries about, xix. . . . .	457
WISE, T. A. Ice Manufacture at Hugli, i. . . . .	74
————— An Experimental Inquiry into the Means employed by the Natives of Bengal for making Ice, ii. . . . .	80
WOOD, B. Extracts from a Report of a Journey into the Naga hills, in 1844, in a letter to Capt. A. Stuart, xiii. . . . .	771
————— Report on the River Indus, x. . . . .	518
Woodpecker, Three species of, vi. . . . .	104
————— of Malaya, vi. . . . .	952
Woods, Catalogues of Indian, ii. . . . .	167
Wool, Quality of Nepalese, v. . . . .	368
————— of the Bactrian or two-humped Camels (Camelus bactrianus,) xi. . . . .	1182
————— and woollen Manufactures of Khorassan, ix. . . . .	327

Wreck of the Transport Indian Oak on the Loochoo islands, Narrative of facts attending the, ix. . . . .	Page	916
WROUGHTON, R. Restoration and Translation of the Inscription on the large Arracan Bell now at Nadrohighat, vii. . .		287
———— Account and drawing of two Burmese Bells now placed in a Hindu temple in Upper India, vi. . .		1064
———— Statistical, Agricultural and Revenue Return of the Muthra District, made up to 1st October, 1835, v. . .		216
Xanthorhœa scapes and Fossil Stems of Lapedodendra, Note on the, viii. . . . .		685
Yak, Bos grunniens, ii. . . . .		342
YATES, W. Essay on Sanscrit Alliteration, A. R. xx. . . . .		135
———— Review of the Naishadha Charita or Adventures of Nala Raja of Naishadha, a Sanscrit poem by Shri Harsha of Cashmir, with a commentary by Prema Chandra, A. R. xx. . .		318
Yatnika system, v. . . . .		81
Yezd to Herat, Itinerary from, xiii. . . . .		827
YOUNG, C. B. Rustic Bridge, ii. . . . .		267
———— Remarks on the subject of Latterite found near Rangoon, xxii. . . . .		196
Yuesh of the Chinese, vi. . . . .		265
YULE, H. Notes on the Kasia Hills and People, xiii. . . . .		612
———— Notes on the Iron of the Kasia Hills, xi. . . . .		853
———— A Canal Act of the Emperor Akbar, with some Notes and Remarks on the history of the Western Jumna Canals, xv. . . . .		213
Yunxinæ, the Subgenera of, vi. . . . .		107
Yusafzais, Tribes of the, v. . . . .		481
Zafarnámah, a Dialogue between Aristotle and Buzurjmihr, translated from the Persian, xx. . . . .		426
Zimmay, Account of the province of, vi. . . . .		1005
Zoology of Nepal, Synopsis of the Fossil, iv. . . . .		706
———— of Nepal, Proposals to publish a serial work on the, iv. . .		356
———— of the Himalayas, vi. . . . .		927
———— of Candahar and the neighbouring districts, Rough notes on the, xv. . . . .		135
———— of Nepal, A Catalogue of the, iv. . . . .		521

## APPENDIX A.

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*Index to the Numismatic Papers, Notices and Plates, that have appeared in the Journal of the Asiatic Society, from its commencement in 1832, to the present time, compiled by G. H. FREELING, Esq. B. C. S.*

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### I.

*List of Papers on Numismatics in the Journal with the Names of their Authors.*

	Year.	Vol. of Journal.	Page
On the Roman Coins in the Cabinet of the Society, by J. Prinsep. 4 plates.	1832	i.	392
On the Greek Coins in the Cabinet of the Society, by J. Prinsep. 2 plates.	1833	ii.	27
Lt. Burnes' Collection of ancient Coins, by J. Prinsep. 1 plate.	—	—	310
Bactrian and Indo-Scythic Coins, by J. Prinsep. 1 plate.	—	—	405
Ancient Coins found at Begram, by C. Masson. 6 plates.	1834	iii.	153
Coins from Behat, (Hindoo), by J. Prinsep, found by Capt. Cautley. 1 plate.	—	—	227
Coins and Relics discovered by M. B. Chevalier Ventura in the Tope of Manikyala, by J. Prinsep. 2 plates.	—	—	313
Note on two Coins of Behat type with Greek inscriptions, by Major L. R. Stacy. ..	—	—	431
Continuation of Remarks on Gen. Ventura's Coins and Relics, by J. Prinsep. 2 plates.	—	—	436
Information about the Manikyala Topes, by Mons. A. Court. ..	—	—	556
Note on Coins discovered by Mons. Court, by J. Prinsep. 2 plates.	—	—	562
Bactrian and Indo-Scythic Coins, by J. Prinsep. 8 plates.	1835	iv.	327

	Year.	Vol. of Journal.	Page
On the Connexion of various ancient Hindoo Coins with the Grecian or Indo-Scythic Series, by J. Prinsep.	5 plates. 1835	iv.	621
Ditto continued.	4 plates. —	—	668
Ancient Coins from Beghram, by C. Masson.	3 plates. 1836	v.	1
Note on the above, by J. Avdall.	.. —	—	266
3rd Memoir on Beghram Coins, by C. Masson.	—	—	537
New Varieties of Bactrian Coins, by J. Prinsep.	1 plate. —	—	548
New Varieties of Mithraic or Indo-Scythic Series of Coins and their Imitations, by J. Prinsep.	3 plates. —	—	639
The Antiquities of Bamian, by C. Masson.	.. —	—	707
New Types of Bactrian and Indo-Scythic Coins, by J. Prinsep.	1 plate. —	—	720
Indo-Scythic Legends of Bactrian Coins explained through the Celtic, by J. Swiney.	.. 1837	vi.	99
Hindoo Coins descended from Parthian type and the ancient Coins of Ceylon, by J. Prinsep.	3 plates. —	—	288
Legends of Saurashtra group of coins deciphered, by J. Prinsep,	1 plate. —	—	577
Specimens of Buddhist Inscriptions with Symbols, from West of India, by Col. W. H. Sykes.	1 plate. —	—	1038
Examination of Girnar Inscriptions, (including the Coins of Saurashtra,) by J. Prinsep.	4 plates. 1838	vii.	334
Rupography or method of printing coins in facsimile, by J. Prinsep.	1 plate and 3 specimens. —	—	414
Additional Bactrian Coins and discovery of the Bactrian Alphabet, by J. Prinsep.	2 plates. Part 2	—	636
Coins and Relics from Bactria.	1 plate. —	—	1047
Hindoo Coins from Jyonpur and Oojein.	2 plates. —	—	1052



	Year.	Vol. of Journal.	Page
Coins found at Bamian, by Capt. Hay, and Note on them by H. Torrens, (identifying Mayus and Demetrius as the same king). ..	1840	ix.	68
Discovery of Gems in Kandahar by Lt. Conolly, by H. Torrens. 3 plates. — —	—	—	97
Note on Capt. Hay's Bactrian Coins, by A. Cunningham. 4 plates. — —	—	—	531
Notice of some counterfeit Bactrian Coins, by Capt. Cunningham. ..	—	—	393
Appendix to above. ..	—	—	543
Lassen's History of Greek and Indo-Scythian kings of Bactria, Cabul, and India, as illustrated by their Coins, translated by Dr. Roer. — —	—	—	251
Ditto continued. ..	—	—	339
Ditto continued. ..	—	—	449
Ditto continued. ..	Part 2	—	627
Ditto continued. ..	—	—	733
Description of, and Deductions from, some new Bactrian Coins, by A. Cunningham. ..	—	—	867
Note to the above. ..	—	—	1008
Mode of taking casts of Coins, &c., in sulphur. — —	—	—	938
Forged Bactrian and new Scythic Coins, by A. Cunningham. 1 plate. — —	—	—	1217
Description of some ancient Gems and Seals from Bactria and India, by A. Cunningham. 1 plate. 1841	1841	x.	147
Mode of taking Facsimiles of Coins, by V. Tre-gear. ..	—	—	158
Comparative Statistics of circulating media, under the Bactrian and Indo-Scythic kings, Nu. Soc. London. ..	—	—	345
On Electrotyping Coins, by C. Hufnagle. 1 plate. — —	—	—	478
Second Notice of some new Bactrian Coins, by A. Cunningham. 1 plate. 1842	1842	xi.	130
Remarks on a Boodhist Medal from Tenasserim, by Capt. T. Latter. 1 plate. 1844	1844	xiii.	571

	Year.	Vol. of Journal.	Page
Unpublished Coins of the Indo-Scythians, by A. Cunningham. 1 plate.	1845	xiv.	430
Coins of the Independant Muhammedan Sovereigns of Bengal, by J. W. Laidlay. 2 plates.	1846	xv.	323
On taking Electrotypes of Coins, by J. W. Laidlay. ..	1848 Part 2	xviii.	976
Translation of some uncertain Greek Legends on Coins of the Indo-Scythian Princes of Cabul, by H. Torrens. ..	1851	xx.	137
Remarks on some gold Roman Coins, discovered near Cannanore, by Capt. Drury. ..	—	—	371
On Sassanian Coins with Hindoo legends, and proposed reading of 2 Sassanian Coins, by E. Thomas. 1 woodcut.	—	—	525
Account of 8 Cufic silver Coins, by E. Thomas. 1 plate.	—	—	537
Col. Stacy's Ghazni Coins, by E. Thomas. 1 plate.	1852	xxi.	115
Memo. on some gold Gupta Coins, found near Benares, by M. Kittoe. 1 plate.	—	—	390
Note on ancient Coins found at Mohammadpur, in Jessore, by Rájendralál Mittra. ..	—	—	401
On the Ballads and Legends of the Punjab, by J. Abbott. ..	1854	xxiii.	59
Ditto continued. 1 plate.	—	—	123
Coins of Indian Buddhist Satraps, with Greek Inscriptions, by A. Cunningham. 1 plate.	—	—	679

## II.

*Extracts from the Monthly Proceedings of the Asiatic Society, giving useful information on the subject of Coins.*

	Year.	Month.
The Locality of the Roman Coins found in India and deposited in the Society's Cabinet, .....	1832	Oct.
Description of 2 Ceylon Coins, .....	1833	Jan.
List of Roman Coins found in Upper India, .....	—	July.
Catalogue of Genl. Ventura's Bactrian Coins, .....	1834	Nov.

	Year.	Month.
List of Coins in the Society's Cabinet, with their value,	1837	Feb.
Descriptions and woodcuts of 2 Coins of Pakores with other notices of Bactrian Coins, by Col. Stacy, ....	1839	April.
On the connexion between Artemis and Nana, by Dr. W. E. Carte,.....	1840	Jan.
The name of a new Cashmere Rajah read on his Coins (Sri Foramá), .....	1841	May.
List of Bengal Mahommedan Coins found at Howrah,	—	—
List of Roman copper Coins, also of Rajahs of Cash- mere and Mussulman Delhi Pathans, Coins presented the Society, and silver Muhamedan Pathans and Moguls purchased of Lt. Cunningham, with prices,	—	June.
List of English Coins purchased of Lt. Cunningham, with prices, .....	1842	July.
List of Roman Coins in the Society's Cabinet, .....	1843	Feb.
List of Norwegian and Danish Coins presented the Society,.....	—	June.
Description of 2 Gold Coins found in Arracan, .....	—	Aug.
Description of 10 Gold Coins (Hindoo) found at Hewli in the Southern Konkan, .....	1845	Jan.
Description of 8 Gold Indo-Scythic Coins found at Monghir, .....	1848	May.
Description of some Coins of Sekandar ibn Behlol Shah of Delhi, .....	1850	May.
List of some silver and copper Bengal Muhammedan Coins found at Gaur, .....	1852	April.
Description of a hemi-drachma of Dyonisius, .....	1853	Oct.
Information of an Indian Coin of Sapor and a new gold Kanerki, &c. ....	1855	April.

### III.

*Brief Descriptions of the contents of the Numismatic Plates  
in the Journal.*

Vol. No. of Plate.

1. VII. Roman Coins of the Empire, gold, silver and copper.
- VIII. Ditto copper, chiefly of Ægyptian type.
- IX. Ditto ditto.

Vol. No. of Plate.

- X. Ditto of the Eastern Empire.
- 2. I. Greek Coins with 2 Arsakian, silver.
- II. 6 Silver Arsakian, 4 Sassanian, 1 Khalif, 2 Indo-Scythic and 2 Bactrian (King of Kings.)
- XI. Miscellaneous Coins of Antiochus, Bactrian (Euthydemus) Sassanian, Indo-Scythic, &c.
- XIV. Bactrian (hemi-drachmas of Apollodotus and Menander,) and Hindoo Coins including a Silver bull and horseman and 2 Guptas.
- 3. VIII. Menander, Apollodotus, Eucratides.
- IX. Antilakides, Lycias, Agathocles, Pantalion, Hermæus
- X. Hermæus, King of Kings, Undopherres.
- XI. Miscellaneous Bactrians.
- XII. Indo-Scythic, Kanerkos and Kadphises.
- XIII. Ditto barbarous and 1 gold Kadphises.
- XVII. Hindoo Coins of Behat type and Guptas.
- XXI. Sassanian Coins, one gold Oorki Indo-Scythic, and a later Hindoo found at Manikyala.
- XXII. Relics and Indo-Scythic Coins, also found there.
- XXV. Behat Group, one Sassanian with Sanscrit legend and copper Indo-Scythic of Kanerkos, &c.
- XXVI. A silver Kadphises, a rude gold Oorki, and copper Hindoo and Indo-Scythic.
- XXXIV. Gold and copper Indo-Scythic, and silver Roman, Coins found at Manikyala.
- 4. XIX. Pehlevi Alphabets compared.
- XX. Legends in Greek and Pehlevi on Bactrian Coins.
- XXI. Philoxenus, Antimachus, Nonus and Miscellaneous.
- XXII. Azes Coins.
- XXIII. Azes and Azilizes.
- XXIV. Hermæus, Undopherres, Kadphises.
- XXV. Euthydemus, Demetrius, Agathocles, Eucratides.
- XXVI. Menander, Apollodotus, Antilakides, Lysias.
- XXXIV. Behat type and other Boodhist Coins.
- XXXV. Earliest punched silver, and many types of copper, Boodhist.

Vol. No. of Plate.

- XXXVI. Bull and horseman series, silver and copper.
- XXXVII. Ditto with their Muhammedan imitations.
- XXXVIII. Indo-Scythic Coins (gold) to shew their connexion with the Gupta Series.
- XXXIX. The Gupta Series.
- XLIX. Saurashtra or Sah Series—Silver Guptas (peacock reverse) Gaddhia Pysa, and Hindoo.
  - L. Later Canouj series, Varaha Coins, Indo-Sassanian, and 1 Ceylon.
  - LI. Indo-Scythic, Kanerkos Group.
- 5. II. Euthydemus, Apollodotus, Menander, Antimachus Diomede, Ermæus, Spalygis, &c.
- III. Later and rude Bactrians, 5 gold Indo-Scythic, and 4 Sassanians.
- IV. Monograms from Bactrian and Indo-Scythic Coins.
- XXXV. Miscellaneous Bactrians, including Archelius, Antilakides, Spalyrius, Kadphises, Agathocles, &c.
- XXXVI. Gold Indo-Scythic Coins, and of the Gupta series.
- XXXVIII. Gold Guptas and copper Coins of Chandra Gupta, also the Second Series of imitations from the Ardokro type.
- XXXIX. Second Series of imitations continued, the 4th Series also, and copper Coins of the Hindoo Rajahs of Cashmere, long called the "third Series of imitations from the Ardokro type:" 2 later Canouj Coins are added.
- XLVI. Bactrian Coins of Amyntas, Agathocles, Euthydemus, Menander, Eucratides and Kodos, also 2 Copper of Indo-Scythic type.
- 6. XIV. Indo-Sassanian Coins.
- XV. Hindoo Coins (arranged to prove their descent from the Sassanian.)
- XX. Ceylon Coins.
- XXIV. Legends on Saurashtran Coins.
- 7. XIII. Modifications of the Sanscrit Alphabet from 543 B. C. to 1200, A. D. (consonants.)
- XIV. Ditto (vowels.)

Vol. No. of Plate.

7. XII. Saurashtra Coins.  
XX. Sanscrit Numerals.  
XXII. Sanscrit and Pehlevi Legends of Indo-Sassanian Coins.  
XXVII. Double-headed Eucratides tetradrachma, and a new tetradrachma of the same king alone.  
XXVIII. Coins of Antilakides, Menander, Lysias, Euthydemus, Demetrius, Heliocles, Philoxenes, Gondopherres, Abagases, &c.  
XXXII. Indo-Bactrian Coins (Behat type) and Buddhist Satrap Coins.  
LX. Ancient Hindoo Coins.  
LXI. Coins (Buddhist) from Oojein.
9. I. Kandahar Pehlevi Gems.  
I. II. III. } Miscellaneous Bactrian Coins, so badly engraved as  
IV. } to be hardly distinguishable.  
N. N. Forgeries of Euthydemus, Eucratides, Menander, Amyntas and 2 Gold Indo-Scythic.
10. N. N. Ancient Gems and Seals.  
11. N. N. Coins of Demetrius, Maues, Hippostratus, Strato, Telephus, Arsaces Pakores, &c.  
14. II. Indo-Scythic Coins.  
15. V. Bengal Muhammedan Coins from Ilyas Shah to Mahmood Shah.  
VI. Ditto from Barbik Shah to Mahmood son of Husein Shah.
20. XI. 8 Cufic Coins procured at Peshawur, by Sir H. Elliot.  
21. X. Col. Stacy's Ghazni Coins.  
XII. Gold Gupta Coins found in Benares, and 3 Coins, 2 silver, seemingly the same series, found in Jessore.
23. IV. Copper Indo-Scythic Coins and some of the Rajpoot bull and horseman Series.  
XXXV. Coins of Buddhist Satraps, and one of Strato.
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## APPENDIX B.

*List of Ancient Inscriptions published in the Volumes of the Journal of the Asiatic Society of Bengal, from January, 1834, to March, 1841, compiled by Lt.-Col. W. H. SYKES, F. R. S. (Journal R. A. S. Vol. vi. pp. 460—482) Brought up to the end of 1854, by Báhu RAJENDRALÁL MITRA.*

Volume.	Page.	Location of Inscription.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
3	263 339	Allahabad Column.	Sanskrit, but not pure.	About A.D. 800, from the character of the inscription and internal and extraneous evidence. Many of the letters are identical, and have the same phonetic value with the Tibetan alphabet, adopted in the seventh century. Many letters, eight consonants and three vowels, are wanting of the modern Deva Nagari, and similarly in Tibetan.	Deva Nagri, in transitu, identical with that of the Gaya inscription, also, like Mr. Wathen's inscriptions from Gujarat, and that of Mahabalipur, which was of great use in deciphering the present.	Siva, Ganesa, Brahma, Varuna, Vishnu, Rudra, Chandra, Agni, Nandi, Kama, Garuda, Balarama, Indra, Kuvera, Yama, Gandharvas, Nareda, Arjuna, Pandu, Bhishma, Gandra.	Gupta, father of Ghatotkacha, father of Chandragupta, who is maternal grandfather of Lichavi, and son of Kumara Devi, who is the father of the King of kings. Samudra Gupta.	This inscription of a Sudra family is engraved upon a pillar which had been previously raised in honour of Buddhism, and bore a Buddhist inscription upon it. Dr. Mill, the translator, in consequence of numerous lacunae, was obliged to supply the sense occasionally. The character is that of the Deva Nagari in transitu, and approaches that of the Gaya inscription, which is known to be of the eleventh century. A fallen king, Samudra Gupta, by means of his able minister, Gira Kahlia Raka, restores the fortunes of his house; but it is only his father, Chandra Gupta, and himself, who actually attain royalty. Mr. Mill says that Brahmans have that honour as spiritual superiors, which we find assigned to them in the Ramayana and Mahabharata—not that excessive superiority and extravagant homage which in subsequent ages they claimed from princes; the Brahman here contributes to the honour of the king, not, as in some later inscriptions, the king to the honour of the Brahmans.
6	970							

Volume.	Page.	Location of Inscription.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
3	342	Ougein. ....	Jain inscription. Pali?	A.D. 371, but if the Jain era of Mahavira be intended, the date is B. C. 106.	Old character, but intelligible to the Jains.	Not mentioned.	Chandragupta ...	The Mahabharata is alluded to; Nepal and Assam mentioned; and Dhananjaya was ruler of the north country. This is an inscription mentioned by Col. Todd, but not published: it was obtained from Jain authorities. The character required a key, but was known to the Jain hierarchs. King Chandragupta reigning at Ougein is unexpected.—T. R. A. S., vol. i., pp. 140 and 211. Is also the name of one of the Chohan princes of Ajmeer, grandson of Manikya Rai, whose date is fixed A.D. 695, and his descendant, Prithu Rai, was the last Hindu king who reigned in Indraprestha, or Delhi.
3	482	1. Mathisah, near Bettiah. 2. Bakra.	Pali .....	315. B. C. ....	Old Pali .....	Buddhist .....	Pradasi, or Asoko	These are notices, by Mr. Hodgson of Nepal, of three tall pillars, or columns, in North Behar, two of the pillars surmounted by a lion, and each having an inscription upon the shaft, which was unintelligible at the time Mr. Hodgson wrote, 24th April, 1834. The Bettiah inscription is precisely the same as that of Delhi and Allahabad, No. 1.
4	125	3. Radial.						Very numerous inscriptions are upon the basement of a prodigious chaitya, or relic temple, of an <i>hemispherical</i> form, built without cement, whose circumference is 554 feet,
3	488	Sanchi, near Bhilsa in Bhupal.	Pali .....	B.C. 40? but the Samvat 18 may not be of the era of Vicramaditya.	Between Allahabad No. 2, or Kanouj Nagari and Delhi Lat, or Old Pali.	Buddhist .....	Chandagutto in Pali; Chandragupta in Sanskrit.	
6	459							



3 494 7 629	Iron Pillar at Sanskrit .... Delhi.	No date, but scarcely earlier than A.D. 800, the character looking more modern than Kanouj Nagari.	Many letters agree with the Kanouj Nagari, but the general aspect is more modern.	Vaishnava, but no invocation or names of gods.	Prince Dhava, an usurper, at Hastinapur.	and, fallen as it is, its height is still 112 feet. There are three gateways, each 40 feet high. Capt. Fell thinks the date to be Samvat, 18, or A.C. The splendid bas-reliefs represent the dedication of a chaitya. The Emperor Chandragupto buys land for the Buddhist temple, and pays for it in <i>dinars</i> ; and killing a Brahman is not so great a crime by <i>five-fold</i> as the taking away the land from the temple. It is to be observed of the figures making offerings to the chaitya that their appearance is exactly that of most modern Hindus; dressed in a dhotee round the loins and thighs, and naked from the waist upward, with a <i>turban</i> upon the head.
3 499	Karli, near Poona. Numerous inscriptions in the caves.	No date, but if Dr. Wilson, but if the Salivahana era be intended, then A.D. 176, Dr. Stevenson.	Slightly modified Lat.	Buddhist ..... The invocation is to the Triad; no doubt meaning Buddha, Dharma, Sangha.	Dr. Wilson says Vijaya, Dr. Stevenson, Arodhana, lord of India. Garga, ruler of the Shakas.	The inscription is punched upon an iron pillar, and the only thing remarkable in it is the mention of the Bactrians, called Vallekhus, being still in Sindhu. From the <i>companion</i> letters used, the inscription must be long after the fifth century. These are some of the numerous Buddhist inscriptions in the cave temple at Karli. Drs. Wilson and Stevenson are not quite agreed about the reading. Garga, the "ruler of the Shakas" (Sakyas, Buddha's tribe), is mentioned. Dr. Stevenson mistakes the language for Sanskrit, which Mr. Prinsep proves to be Pali, from copies sent by Col. Sykes. The excavation of the temples, and gifts by individuals in aid, are mentioned.

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3 499	Karli, near Poona. Numerous in- scriptions in the caves.	Pali . . . . . A.C. 543, by Dr. Wilson, but if the Salivahana era be intended, then A.D. 176, Dr. Stevenson.	Slightly modified Lat.	Buddhist . . . . . The invocation is to the Triad; no doubt mean- ing Buddha, Dharna, Sanga.	Dr. Wilson says Vijaya, Dr. Ste- venson, Arod- hana, lord of India. Garga, ruler of the Shakas.	These are some of the numerous Bud- dhist inscriptions in the cave temple at Karli. Drs. Wilson and Steven- son are not quite agreed about the reading. Garga, the "ruler of the Shakas" (Sakyas, Buddha's tribe), is mentioned. Dr. Stevenson mis- takes the language for Sanskrit, which Mr. Prinsep proves to be Pali, from copies sent by Col. Sykes. The excavation of the tem- ples, and gifts by individuals in aid, are mentioned.

Volume	Page.	Location of Inscription.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion ; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
4	135	On images of Buddha from the temple of Sarnath, at Benares, and on an image from Bakhra, in Tirhut.	Sanskrit, but not pure.	After A.D. 800, and that of Sarnath, probably of the eleventh century.	More modern than Kanouj Nagari; approaching the modern character.	Buddhist. Ta- thagata. Sa- manas. Bud- dha.	None	These inscriptions upon images of Buddha, although in a comparatively modern form of the Deva Nagari, the Brahman of Benares could not read. They contain the quaint compendium of Buddhist doctrines, commencing with Ye dhammā hetu prabhavā, &c.; but the Sanskrit text of the moral maxim has not been found in the Tibetan Prajñā Paramita. These are the first Buddhist inscriptions in Sanskrit met with, and they are most remarkable, showing at their late date that Sanskrit was still imperfect! The mounds and remains near Bakhra testify to a former Buddhist city. From copper-plate inscriptions found near Sarnath it is conjectured the Buddhist temple was erected by the sons of Bhupala, a rajah of Gaur, in the eleventh century. The image and inscription would probably be of the same date; and the character of the inscription corresponds to that date.
4	123 286	Kesariah mound, 20 miles north of Bakhra, in sight of the Gandak River.	Sanskrit . . .	About the date of the Bakhra image inscription.	Same as Sarnath and Bakhra character.	Brahmanical. The Avatars. The Suktahymn of the Rig Veda mentioned, but no invocation or Hindu gods named.	Chandradatta, son of Suryadatta.	The inscription is imperfect, but Dr. Mill says that the ever-living Chandradatta was born on the Sunday appropriated to the reading of the Sukta by his father Suryadatta. The Sukta has for one of its verses the holy "gayatri."

4 367	The mountain temple of Harsha of Shekavati.	Grammatical of Sanskrit, but with some unusual terms, and some inexplicable words.	Erected A.D. 961. finished A.D. 973.	More modern than that of the Kanauj Devanagari, or Allahabad inscription, No. 2.	Mythology of the Puranas. Siva. The Pramnathes, Munies, and Yaties are called immortal. Indra, Kama, Nandi. The Nagas, Rama Balarama, Vishnu, Krishna Sambhu.	Gavaka, of the Chauhan family, A.D. 800. Chandra Raja, his son, A.D. 830. Guvaka, his son. A.D. 860. Chandra, his son, A.D. 890. Vakpata, his son, A.D. 920. Sinha Raja, who appears to have lost his kingdom of Shakavatis, A.D. 961. Vighraha Raja of the Solar race, not related to Sinha Raja, and probably of Kanauj.	The inscription is at a temple of the Linga (Siva), and Dr. Mill says "the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy." The temple was built to commemorate the destruction of the <i>Asura</i> , or demon Tripura, who had expelled Indra and the god from heaven; and, on the mountain, Siva was felicitated by the gods, whence the name Harsha (joy). The princes are but donors and benefactors; the Brahmans are represented as the real builders; their spiritual genealogy is traced; one of them is made an incarnation of Nandi, similar in splendour to the great deity himself, and they are called "Lords of the Earth."
4 481	Balabhi in Gujarat. Copper plates.	Not mentioned.		Resembles Dr. Wilkins' Gaya inscriptions of eleventh century.	Visvakarma. The portico of the temple is graced with the presence of <i>Gaya</i> , the holy <i>Asura</i> . Gayatri is called the wife of Brahma.	Vakpata appears to have had a hostile opponent, Tantra Pala, whom he defeated; his younger brother was Durlabha. A Jaya Sri Raja gives a village.	India is called <i>Bharata</i> in the inscriptions. Siva is identified with his phallic emblem, and he is, also, called the <i>eight</i> -formed one. The sandal-wood of Malabar mentioned. Nudity, clotted hair, and ashes, characterize the Brahman teachers. The revenues of numerous villages are given for the support of the temple. It is singular that Ganapati, the son of Siva, is not mentioned; seeming to indicate that his worship was not yet established. These are grants of land to Brahman priests. Mr. Wathen, like Mr. Prinsep, refers the Modern Deva Nagari, through various changes,



5 348	Caves at Ad-junta.	Not mentioned.	One resembling Balibhi, and one in the Seoni parallelogram-headed character, which is of the eleventh and twelfth centuries.	Buddhist.....	None; but the sculptures and paintings evidently represent royal personages and royal doings.	the State of the Deva Nagari in the fourteenth century. The invocation to Ganapati shows that his worship was now established, which probably was not the case at the time of the Harsha inscription. The first is one of the numerous inscriptions in the Buddhist caves at Adjunta, and is of interest from the character resembling that of Wathen's Balibhi inscription, which with others show the gradations of the character upwards into antiquity. The caves are remarkable for their paintings as well as sculpture. Capt. Gresley says amongst the paintings there are three <i>Chinese figures</i> !
5 377	Piplianagar in Bhopal, on copper-plates.	A.D. 1210 ....	Deva Nagari, little altered.	Instead of the usual Hindu invocation, it is to Virtue. The snake Parasurama, Rama, Sita, Yudhishtira, Bhishma, Kausa, Indra, Saraswati, Sambhu.	Raja Bhoja Deva, Son, Udayaditya, Naravarma. The Yashovarma, 1137, A.D. Ajayavarma, 1143, A.D. Vindhayavarma. Son, Anushyavarma. Sublatavarma. Son, Arjuna, living.	This inscription was communicated by Mr. L. Wilkinson. It gives away the revenues of a village to a Brahman family by the young Raja Arjuna. It is remarkable for the frequent reference to the heroes of the poems, and the absence of the usual reverential notices of the now popular Hindu gods. Fire-arms in the thirteenth century could not have been used, for the successes in war of the princes are owing to fights of arrows. Sublatavarma appears to have destroyed Patan in Gujarat. The term Pergannah being used, the Mahomedans must have previously arranged the districts. The capital of the Princes was Mandu, or Onjein.
5 482	Asirgarh, a fort in Kandesh,	Sanskrit, but quite different from the Tenth or eleventh century, by the	Deva Nagari, resembling the	There is not any invocation, or	<i>The great Kings</i>	Mention is made that the Rajas Aditya Varma and Isvara Varma were

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		on a seal.	grammatical.	character.	Gaya, or Gour, approaching Allahabad No. 2.	any mention of gods, but only munis; but there is a bull on the seal, and two men, one with a sceptre and axe, and the other with umbrella and axe.	Hari Varma. Son, Aditya Varma. Do. Isvara Varma. Do. Sinha Varma. Do. Kharva Varma, who is called King of Kings.	married to the eldest daughters of the <i>Gupta race</i> , which may be that of the Allahabad inscriptions and Kanauj coins. If so, the Deva Nagari of the inscription would confirm the belief of the Guptas being of the ninth and tenth centuries. The Rajas were probably Princes of Kandesh.
5	347	Barahat and Gopeshvara in Garhwal, upon two bronze tridents, respectively twenty - one and sixteen feet high.	Semi - barbarous Sanskrit.	Not mentioned.	The oldest inscriptions approaching Allahabad No. 2, and the others nearly modern Deva Nagari.	No Religious invocation beyond Svasti Sri, and no mention of <i>Hindu gods whatever</i> . In the more recent inscription on the Gopeshvara trident, the invocation is <i>Am</i> Svasti, and the spot is called sacred to Mahadeva.	Names not made out in the old inscription; but in the recent Sanskrit inscription from Gopeshvara, the name of Prince Anik Mall occurs.	These tridents with their inscriptions are instructive; they are precisely of the form of the trident on the Indo-Scythic coins, with the axe attached to the shaft: the oldest inscriptions—which, however, from the form of the Deva Nagari, cannot be before the seventh century—are in <i>relief</i> upon the shaft, and make no mention of Mahadeva or Hinduism; but the more recent are <i>cut into</i> the trident, which must have been taken down to admit of the incision. In one of these is the <i>Am</i> and the name of Mahadeva, which had no association originally with the tridents. These facts strengthen the inference that the trident on the coins has nothing to do with Hinduism.
5	554	Harburenni and other places, in Ceylon: none.	Pali .....	From 104 B.C. to twelfth century.	From the Lât to the modern Tamil character.	Buddhist .....	Not stated ....	Sir Wilmot Horton says, there are thousands of these inscriptions in Ceylon, and they exhibit the Deva Nagari in all its transitions. The



5 556	rous rock inscriptions. Ajunta caves in Kaudesh: several inscriptions.	Pali . . . . .	Before the eighth century, A.D.	Intermediate, between the Lāt and Allahabad No. 2.	Buddhist; one of the inscriptions commencing with the formula, "Ye dharma."	Not stated . . .	These inscriptions appear to be of different ages, from variations in the character; but owing to mutilations, Mr. Prinsep has done little with them. One of them is in the Seoniparallelogram-headed characters. It is very curious, that the figures of CHINESE are represented in the fresco paintings in the caves. The paintings are admirable for their spirit and variety of subjects. This inscription is of considerable importance, as, by its era of 73, it confirms Mr. Colebrooke's correction by a thousand years of Dr. Wilkins's date of the Gaya inscription translated by the latter. It is of great importance, also, as it distinctly shows the Buddhist impression in those days of what Nibhatti or Nirvana meant, namely—as expressed in the inscription—"the absorption of his (the writer's) soul in the Supreme Being," disposing of the question of Buddhist atheism. The inscription shows that the Buddhists had still a hold in India in the twelfth century. It was recorded by Sahastapada, the treasurer of the Raja Dasaratha Kumāra. The Princes are not met with in Hindu history.
5 660	Nagarjuna cave, Buddha-Gaya; numerous inscriptions.	Sanskrit; but requiring the aid of a Pali scholar to translate it.	Samvat 73 or 74 of the Gopala or Bhupala dynasty of Gaur, corresponding to 1197 A.D., or 1140?	Gaur alphabet, the immediate parent of the modern Bengali, and like the Harsha.	Salutation to Buddha, <i>Mahāvira Swami</i> . Sahastapada, the treasurer of the Raja, is called a conscientious <i>Bodhisattva</i> .	Asoka Chandra Deva; his brother, Dasaratha Kumara, and Sri Mat Lakshmana. Seva Deva.	The cave called Nagarjuna, after a celebrated Buddhist patriarch, is said in the inscription to have been excavated by Ananta Varma.
5 657	Nagarjuna, at Gaya.	Sanskrit . . . . .	Eleventh century?	Gaur . . . . .	Buddhist . . . . .	Yagna Varma, and his grandson Ananta Varma.	

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	"	On images of Buddha at Gaya.	Not stated ..	Not stated ....	Not stated ....	Buddhist .....	Raja Vijayabhadra .....	By the inscriptions on the images, one of them was raised by the Raja Vijayabhadra, and the other by Jaga Sen and Kumara Sen, sons of Punyabhadra, private persons. The Brahmins <i>now</i> call a figure of Buddha—of course a <i>male</i> —and with the Buddhist text " <i>Ye dharmas helu</i> ," &c., upon it, the Hindu goddess Saraswati!!
	"	On a stone at Buddha-Gaya.	Sanskrit ....	Samvat 1005, or A.D. 948.	Allahabad No. 2.	Buddhist .....	Not stated ....	The inscription is said, by Dr. Wilkins, to purport that the temple of Buddha, at Buddha-Gaya, was built by Amara Deva, the author of the Amara Kosha; but it must mean <i>restored</i> , as it was seen before Amara Deva's time by Fa-hian.
		On a stone at Buddha-Gaya.	Burmese ....	A.D. 1305 ....	Pali .....	Buddhist .....	The Burmese King is mentioned.	The Burmese inscription says the Chaitiya, or temple, was first built by Asoko, 218 years after Buddha, or B.C. 325; often restored and finally restored by the Burmese Envoys, A.D. 1305.
5661	1	Bhitari Lât. or Pillar, Ghazipur.	Not pure Sanskrit, nor easily intelligible.	Subsequent to Allahabad No. 2; and, Dr. Mill says, not earlier than Charlemagne in Europe, A.D. 800, if the Gupta be those of the Puranas. Moreover, the	Same as Allahabad No. 2, or Kanauj Nagari, with numerous mis-spellings.	No invocation. Indra, Varuna, Yama, Krishna, Siva, Sita, the Tantras, Devaki, the mother of Krishna, Rudra; but loads of forest timber are collected for the completion of	The great King, Gupta. His son, do, Guatot Kacha. Do., King of Kings, Chandra Gupta. Do., King of Kings, Samudra Gupta, do, Chandra	This inscription, like that of Allahabad, No. 2, is intruded on a Buddhist column, and is subsequent to it, as it carries on the Gupta family from Samudra to the boy Mahendra. Chandra Gupta 2nd, and Kumara Gupta followed Vishnu worship, but Skanda Gupta attached himself to the opposite doctrines, <i>now so prevalent</i> , of the mysterious and sanguinary Tantras. Skanda Gupta

5	726	Stone slab in the Museum of the Asiatic Society of Bengal.	Not Sanskrit; or so ungrammatical, as to be scarcely intelligible.	No date, but after eleventh century, from the character.	Deva Nagari of the Harsha inscription nearly.	Invocation to Krishna, as son of Vasu Deva. Narayana, as Lord of Lords and Creator. Vedas. Vishnu.	of sacrifices for Indra, Varuna, and Yama only; and not for Siva or Vishnu. These last, therefore, may have had honour, but not sacrifice.	dra Gupta 2nd. Do., do., Cumara Gupta. Do. Skanda Gupta.	was dispossessed of his kingdom, for a time, by a treacherous minister. This was the case when the Chinese traveller, Hiuen-tseung reached Behar, in the seventh century, and he may refer to the event mentioned in the inscription; but he calls the King by a name construed to be Siladitya, and no king of this name reigned in Behar; nor nearer than in Gujarat. The Guptas, probably, succeeded the Buddhist Kings of Behar. The absence of the inscription of the Tantras in the Allahabad inscription, and their insertion here, would seem to indicate the period of the origin of this worship. The inscription defines the boundaries of lands, apparently belonging to a temple of Vishnu. The inscription is only valuable as showing the variation in the form of the letters kh, gh, and a.
5	727	Seoni, in the Nurbudda or Nermada district, on five copper-plates.	Questionable Sanskrit, often unintelligible.	Eighteenth year of Pravara dharmaraja Samvat, a local era; after Mahendra Gupta of Kanauj.	Allahabad No. 2, with an <i>open parallelogram</i> at the head of each letter.	No invocation. Bhadrava, Sivalinga, Mahesvara, Yudhis-thira, Vishnu, Sama Veda, Vyasa.	None of the princes are known in history; but the inscription adds another Gupta (Devn), who is called "Paramount Sovereign," and whose daughter was the mother of Rudra Sena 2nd. The Deva Nagari is curious, having an open parallelogram at the head of each letter. The Vickramaditya era not used in this; nor commonly in early inscriptions. Gives a village to a Brahman, but without any eulogy of Brahma. <i>Beggar</i> , or forced labour, is mentioned. Similar Deva Nagari is met with at Chattisgarh.	Rajas. Pravara Sena. Sri Rudra Sena. Prithivi Sena. Rudra Sena 2nd. Pravara Sena 2nd.	

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
5	731	Slab in the Museum of the Asiatic Society of Bengal.	Sanskrit, but scarcely intelligible.	Samvat 1093, or A.D. 1035.	Deva Nagari, of Saurashtra inscriptions.	Not mentioned.	The great King Yaso Pala.	Yaso Pala, as King of Delhi, issues orders to his officers, but for what purpose is not made out.
5	340	On a slab at Wara, in the Konkun, Bombay.	Not mentioned.	None	Saurashtra coins, and long-tailed Deva Nagari.	No gods mentioned, but there is a trisula on the slab.	None	The inscription is a fragment, and cannot be fully translated; but Mr. Prinsep says it may be as old as the Gujarat coins with Greek heads upon them. The trisul, without the mention of Hindu gods, would seem to indicate that it is not necessarily an exclusive emblem of Siva.
6	88	Slab in the Museum of the Asiatic Society, Bengal; from Bhambaneswar, Orissa.	Grammatical Sanskrit, with double meanings.	Samvat 32 of the Gaur era. A.D. 1174?	Gaur, or Harsha.	Invocation "Om." Vashu Deva, Krishna, Hari, Kamala, Saraswati, Bhavani, Brahma, and Siva. Mahasa, Garuda, Shaktis, Lakshmi. Three Vedas only named.	Private family; one of whom was minister to a Raja Harivarman Deva. The Rajas of Banga and Gaur.	This inscription dedicates a stone image of Vishnu, and is in praise of a Brahman, and his ancestors, for building a temple, and is full of Puranic fable. One of the worthy Brahmins, Bhava Deva, gave 100 damsels, "bright-eyed," to a temple. The sea of Buddhism is spoken of, and Bhava Deva, the Brahman, as equal to the Omniscient, and skilful at annihilating the opinions of heretics.
6	218	From the ruins of a magnificent Buddhist Chaitya at Amaravati (Omaravati) in Bezar. Museum of A. S.	Sanskrit, but neither pure nor of correct orthography.	Not mentioned, but of the transition period to modern Deva Nagari. A.D. 600, to A.D. 1000.	Ceylon, Scon, and Andhra, passing to florid Southern Indian, and has much resemblance to that of some of the rock inscriptions.	Buddhism is called the kingdom-preserving and the very excellent religion of the people, which it is hoped will endure for	Not made out.	The inscription, which is imperfect, refers to the foundation and endowment of some Buddhist institution. It says, "place is not to be given to the disputer of Buddhism;" nevertheless praises those who relieve the guest and the Brahman, and considers injuries to the gods and

B. in manuscript.	tions at Mahabalipur.	ever.	Aniyanka Bhima	Brahmans as great sins!! At the date of the inscription, therefore, there was not any hostility between Buddhists and Brahmans.
6 278 Slab in Museum A. S. B. from Bhuaneswar. Companion slab of the one before noticed, from the same place.	Polished Sanskrit, and exceedingly inflated.	A.D. 1174 is the date of Aniyanka Bhima's ascent of the throne, in the annals of Orissa.	Harsha, or Shik-watti, almost modern Nagari.	Salutation to Si-va, and <i>Gautama</i> is called the Chief of Sages. Indra, Vishnu, Brahma, Rama, Kamadeva, Ananta.
6 454 Sanchi, near Bhilsa - Bhupal, on the Buddhist temple gateway.	Sanskrit prose Samvat 403, or 1009 or 18? The same, Samvat 18, is mentioned in the inscription at Brahmeswara, but the character is of the tenth century.	Evidently later than Allahabad No. 2.	Buddhist. The inscription is addressed to the Sramanas, or Buddhist priests, and salutation is offered to the <i>eternal Gods and Goddesses</i> .	The great Emperor Chandra Gupta, called by his subjects Deva Raja or Indra. Possibly Chandra Gupta. 2nd of the Bhitari column inscription. But he must have deserted the religion of his family.
				The inscription records a <i>money</i> contribution, the coin being called " <i>Dinar</i> ," and a grant of land by the great Emperor Chandra Gupta, for the embellishing the chaitya and for the support of five Buddhist priests for ever, and it records the remarkable fact of the <i>purchase</i> of the ground by the Emperor for the purpose at the <i>legal rate</i> . It is uncertain whether the Samvat in the inscription is that of Vikramditya ; it is much more likely to be a Buddhist family era. It is said, " <i>Who shall destroy the structure, his sin shall be as great, yea five times as great, as that of the murder of a Brahman.</i> " So that the Brahman was at a discount of five hundred per cent. compared with the Buddhist chaitya ! From the <i>corruption</i> indicated by the salutation to the Eternal Gods and Goddesses and the alphabet used, the inscription is probably not older than the

Volume	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
6	459	Second inscription, ditto, on the Buddhist temple at Sanchi.	Ditto .....	Numerals unintelligible.	Ditto .....	Buddhist. Mentions the holy monastery of Kakuṇḍa Sphoṭa; and the four Buddhas are thrice named; and images of four Buddhas are in niches.	Not mentioned.	eighth century. This inscription records that a female devotee, Hārīswamīnī, to prevent begging, caused an almshouse to be erected, and money was given for the lamps of the <i>four Buddhas</i> ; so that, at this period, as <i>Fa hien</i> states, more than <i>one Buddha was worshipped</i> . The numerals of the date are not understood.
6	461	Inscriptions 3 to 25, on the Buddhist temple at Sanchi.	Old Pali ...	Ditto, but before the fifth century.	Varying from Lāt to Allahabad No. 2, or Gaya.	Gifts to the chaitya recorded.	Not mentioned.	All the inscriptions are in the character before the Allahabad No. 2, or Gaya, therefore before the eighth century, and they are of different ages: they record small gifts by Buddhists to the chaitya—particularly by different communities of <i>Buddhists from Ougein</i> ; and there is a regular progression in the form of the letters, from the simple outline to the more embellished type of the second alphabet of Allahabad.
6	566 to 609 and 791	Column at Delhi, Allahabad, Ratanab, and Math, diuah.	Pali, but of an old character, between Pali and Sanskrit, possibly the original of both. The phraseology is simple and straightforward, opposed	By the Mahavamsa, so, the fourteenth year of Asoka's reign corresponds to the 232nd year after the death of Buddha, and therefore to B.C. 311, and the inscription being	Lāt, or oldest form of Deva Nagari, which latter is deductible from it, letter by letter through successive ages, excepting the new or additional Sanskrit letters.	Buddhist. Of this there can be no doubt, from the inscriptions to teach "Dharma," under the sacred tree, and turning the wheel of the law, the mention of the	Piyadasi, or Asoka, Emperor of all India, identified as Asoka by the Hon. Mr. Turnour, from the Pali Dipawansa, which states that he was the grandson of Chundagutto,	The inscriptions are the same on all the columns. Five hundred years ago, the author of the Haft Akim, Maḥmūd Amin, said, the character was unintelligible to the learned of all religions. No images of Buddha, no temples or relics, mentioned. But <i>Dhamma</i> (the doctrine) is to be taught under the sacred tree. The chief object is the interdict of the slaughter or destruction of any

to Sanskrit hyperbolic eulogy and extravagant exaggeration.	in the 27th year of his reign, the date is A.C. 298. The Dipawanso, says Asoko, was inaugurated 218 years after the death of Sakya, therefore B.C. 325.	ascetic disciplines; certain dogmas, and the observance of the three holy days, monthly, mentioned by Fahian, preachings, &c., and Babhana (Brahmans) are to be converted, and kindness and condescension shown to Brahmins and Sramans.	and viceroys of Ougein—J. A. S. B., vol. 6, p. 791.	living creature, and the abolishment of torture in punishments, and the punishment of death for criminals, and the exempting animals from work on the stated days. But the days, 8th, 14th, and 15th of the moon, do not quite accord with modern Buddhist practices. The name of Buddha, Gotama, or Sakya Muni, not mentioned; but the expression, Sukatam Kachhato, which Mr. Prinsep supposes is intended for Sugatam Gachhato, or Sugato (well come) a name of Buddha; and the inscriptions have frequent references to the acts to be done under the holy fig-tree, Buddha's Ficus Indica. The inscription opens in the twenty-seventh year of the King, Devanampiya Piya-dasi's anointment. Asoko distinctly says, the object of his doctrines is to increase the mercy and charity, the truth and purity, the kindness and <i>honesty</i> , of the world. The King, says he, prays for those of every creed that they, with him, may attain <i>eternal salvation</i> . This is not atheism.
6576 The above stone pillar at Delhi.	Samvat 1220, or A.D. 1163.	Hindu .....	Vesala Deva ..	This inscription was cut upon one of the old lats, or Buddhist columns, to record Vesal's victories, but not against the Buddhists, because they were gone.
6664 Slab from Kurgoda, in Canara.	Salivahana 909, A.D. 987; and there is an era of the family Machmal, 710,	Invocation to Siva as Swamibhuvan, Parabate, Samblu.	Machmal Deva and his son Bachwan.	The inscription is remarkable, advertising to the date, for the terms "suppressor of the pride of the <i>Dailigas</i> ," applied to Samblu (Siva), having relation apparently to the external

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
6	665	Fort of Kalinjar in Bundelkhand, on a black marble slab.	Sanskrit	.... A.D. 1246? .... corresponding to the above.	Peculiar elongated and narrow Deva Nagari, not unlike Semoni, or the Lower Kanauj coins.	Invocation to Siva, Sambhu, Parvati, Ganga, Puranic imagery.	Parmalik, or the Milleki Rajas of the Mussulman historians.	nation of the Buddhists, not long previously, by the Saivas. The inscription gives lands to a temple of Sambhu, and houses to the <i>active priesthood</i> . Not a word about Brahmans, and the mention of "native priesthood" would seem to confirm the belief of the modern introduction of the Brahmans into Southern India.
6	668	Gumsar Cut-tack, on copper plate.	Mixture of Sanskrit, Uriya, and Tamil.	of Nalgulliera Samvat 1, unknown, but the writing is <i>after</i> the tenth century.	Gaur or Bhubhikshwar of tenth century.	Invocation to Hava, Kama, Ganga, Sesnaga, The Yajur Veda and the Raja Dharma Sastra mentioned.	Kalyana Kulasa of the Bhanjamaalla family, or Sri Netri Bhanja, grandson of Shatra Bhanja Deva, son of Rana Bhanja.	This inscription gives a village to a Brahman, resembling the god of the Bhanja mountain. It concludes with the usual quotation from the Dharma Sastra, that he who disturbs the grant, and all his ancestors, shall become loathsome magogs in <i>dang</i> .
6	671	Buddha Gaya. Vaulted cavern, or Nāgārjuni. Other inscriptions twenty-three. Insc. No. I.	Sanskrit	.... After Allahabad No. 2, and of the ninth or tenth century.	Gaya; and differs slightly from the Gujarat alphabet of Mr. Wabert, having many compound letters, and is therefore more modern than it.	Devi. Mahishasura. The image of Katyayni, is placed in this cavern of the Vindhya mountains, so that this part of Bhar must have.	Yajna Varma. Sardula Varma. Ananta Varma.	This is the inscription translated by Dr. Wilkins, but subsequently more literally done by a boy educated in the Sanskrit College at Calcutta. The inscription gives the village of Dandi to Devi; but there is not a word about Brahmans, nor Puranic fables, unless the word <i>Mahishasura</i> implies it.



Do. 15, do. do. Do. 16 and 17.	Sanskrit .... Do. ....	Do. .... Do. ....	Do. .... Do. ....	been considered part of the Vin- dhya. No gods men- tioned. No gods men- tioned. Yama.	Sardula Varma. Krishna. Son of Ananta Varma.	These inscriptions, in the same cha- racter as the preceding, only con- tain praises of the Varma princes, who, Mr. J. Prinsep thinks, were of the Gupta family. They are all in the Buddha cave of Nagarjuna.
Do. 2 and 3..	Old Pali ....	B.C. 280 to B.C. .... 247.	Old Lát ....	Buddhist. Bud- dha. Ascetics mentioned, for whose use the cave was form- ed.	The beloved of the gods, Das- lathana, in Pali, Dasaratha, in Sanskrit.	The title of Raja not applied, but the terms are "immediately upon his receiving <i>regal</i> anointment." These inscriptions are of great mo- ment. In the Puranic prophecy Dasaratha is placed next but one below Asoko. and the character and language make him nearly the con- temporary of Agathocles in Bactria and Mahasewa Suratisa in Ceylon. The inscriptions record that the <i>Brabman</i> girl's cave and the milk- maid's cave were excavated by the Buddhist ascetics, and devoted to them in perpetuity by Dasaratha, who, like Asoko, is called "Beloved of Heaven." The <i>Mitras</i> of the Sunga family are identified from these caves, and from coins.
Do. 4, 5, 6, &c., &c., in- cluding all the remaining to No. 23	Various ....	Various ....	Various, but none of them Lát.	Various .....	None mentioned.	The remaining inscriptions are all short, and in every variety of the Deva Nagari, from Allahabad No. 2 to modern Deva Nagari, and no- tice the Buddhist bo-tree or Hindu images subsequently introduced.
An inscription on a seal. Sri Vati (or Bha- ti) Khaddha, from Ougein.	Sanskrit ....	None .....	Saurashtra gend coins.	Not mentioned..	Sri Vati (or Bhati) Khudda, upon a seal from Ougein.	
6 778 Bareilly: vil-	Sanskrit verse:	Samvat 1049.	In the inscription	Brahmanical.	The founder,	The inscription dedicates a temple to

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
		base of Illahabas. At the ancient village of Maguda, district of Bhushana, on a stone slab.	the language and poetry superior to anything of previous date, seen by the Society's Pandit, Kamalakanta.	A. D. 992.	it is called the <i>Kulda</i> , and is midway between the Deva Nagari and the Gauri. Some of the vowel inflections wanting.	Ananta, Ravana, Lakshmi, Indra, Rama, Siva, Ganca, Isvara, Madhu, and Sambhu, Parbati Devi. The Vedantia mentioned.	Chyavan a Maharishi. Son Viravarma. Son Marsclauda Pratapa. Brother. Mahana. Son Lalla.	Siva and Parbati by Lalia, whose fathers are all of the royal race of Chibindu. The inscription inflated and highly poetic, and the language polished; nevertheless, there are variations in spelling and inflections from modern Sanskrit. The inscription was found at a temple in the jungle, and there were the appearance of the ruins of a town about. A gift of villages and trees to Brahmans. None of the names occur in Hindu works, although the petty princes are called masters of the world.
6	869	Multaye; Bai. tool, near the source of the Tapti river. Copper-plate grants.	Sanskrit verse, with some difference from modern spelling.	Mr. Ommaney says A.D. 1573: Mr. Prinsep says A.D. 709 or 909; but the character is rather that of 909.	After the Allahabad No. 2 and Gujarati.	No invocation, but simply Svasti. Vyasa; and the donor pronounces himself a firm Brahmanist, and a firm Bhagavata, or disciple of Vishnu.	Sri Darga Raja. Son Govinda Raja. Son Maswamika Raja. Son Sri Nanda Raja. Sri Yuddhasura.	The Raja Yuddhasura, of Rahtore Rajput origin, gives a village to Brahmans; but the inscription is remarkable for the absence of the display of Puranic gods and goddesses. The usual threat about resuming lands is quoted from the Vedas. The inscription is otherwise curious for using the era of the Buddhist Salivahana. None of the princes are in the lists of the Garha Mandala Rajas.
6	879	Hund, near Attock, on the Indus, on a marble slab.	Sanskrit mixed with Hindi.	Seventh or eighth century probably, or later.	Deva Nagari in transitu.	Deva, the husband of Parbati.	Not made out.	Too mutilated to be useful. Speaks of the chief having <i>blatant speech</i> for superiors and Brahmans, and talks of his kingly and <i>priestly</i> rule. The flesh-eating Turushcas (Turks) mentioned.
6	881	Kalinjar, in	Sanskrit verse,	A.D. 1288; Sam-	Deva as Vishnu, Family names off	Deva as Vishnu, Family names off		The inscription is full of poetical and

6 970	Allahabad column. Inscription 2.	Not pure Sanskrit; seventy lines metrical, the rest prose.	vat 1345.	Lakshmi, and all the Avatars of Vishnu, Ganapati, Rama, and the Rakhshasas. Kashyapa is called the <i>first</i> expounder of the Vedas.	a Chief, the last of whom, Nanda, married a daughter of the King of Ougein.	laboured images, but the Sanskrit is bad; and Kumahakuta, who translated it with Mr. J. Prinsep, protested against Mr. Prinsep retaining the original errors of the text. The inscription was recorded to dedicate an image of Vishnu.
6 980	Allahabad column. Inscription 2.	Seventh or eighth century.	va Nagari.	Five lines wanting. Dhanada (Kavera), Varuna, Indra and Antaka (Yama) Vrihaspati, Tumburu Narada. The Gauges coming from the hair of the Lord of Men (Siva) noticed. The Shastras. So far from any of the kings being made to worship Hindu gods, Samudra Gupta is said to put to shame Indra, Yama, Kavera, and Varuna.	Sri Gupta. Son Sri Ghatot Kacha. Son Chandra Gupta. Son Samudra Gupta. Son Chandra Gupta, the second; living.	This is the last <i>revised</i> reading of <i>new</i> impressions by Mr. J. Prinsep. The column was raised <i>again</i> by the dewan of Chandra Gupta 2nd, probably. A curious thing in the inscription is the use of ka, the prototype of the modern genitive sign in Hindee. None of the numerous kings named are met with in the Puranas, and few of the countries even. No mention of Brahmans whatever. The poet Dhruva Bhuta calls himself the slave of the feet of the great king, and hopes it will be acceptable to the dewan Hari Sena. It is professed to be executed by the slave of the feet of the supreme sovereign, the criminal magistrate, Tala Bhatta. Uses the term Shahanshahi, king of kings, which applies to the Sassanian dynasty of Persia, extinct in the seventh century. The Scythians and Huns mentioned. By this inscription the power of Brahmanism was plainly only incipient.
6 1038	Junir and Karli caves and other places in Dec-	Second to third century before Christ.	Old Lat; but not so old as Delhi Lat character.	Buddhist. The Dhammika Sena is called the author of the 100 caves the caves were at Junir, but is	The curious fact connected with these seven inscriptions, in the multitudinous cave temples of the Dekkan, is that they do not record <i>positively</i>	

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion: or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
61072		can. Collected by Col. Sykes. Seven inscriptions.	Old Pali ....	Before the second or third century before Christ.	Old Lāt ....	excavated, and for what objects. That at Karli is for foreign pilgrims: the great <i>chaitya</i> cave excavation at Junir is for the comfort of the thetendants at the temple, &c. Buddhist. Arhantas, or Buddhist saints, Gotama? and Buddha is understood.	not called King. Vira Senaka excavated the Dehgope temple. Sulisadatta is called Lord of the City of Thaka.	the titles of any princes, nor name Samanas and others of the priesthood; but it must be borne in mind that the moment a prince became a "Samana" he abandoned his titles. The inscriptions are remarkable, also, for having [initial or final] many of the emblems on the coins, Nos. 8, 12, 34, 35, and 36. Journ. Rl. As. Soc. VI. p. 454. The caves are stated to be excavated by Kalinga Rajas. Five of the emblems found on the Buddhist coins are met with in these inscriptions of the forms, 9th, 6th, 35th, 8th, and a new form of the bo-tree. (J. Rl. As. Soc. VI. p. 454.) The moment an approach to modern Deva Nagari is seen, there is an association with Hindu gods, and not before.
1075		the same rocks are Sanskrit.	Sanskrit ....	Some of fifth or sixth century, A. D. One of the tenth century, Samvat 9, which, if of the Gaur era, would be A. D. 1132.	Kutla .....	Brahmanical. Holy ascetics, Prabhawara, or Jagannath.	None mentioned.	This inscription of the tenth century, in Sanskrit, speaks of an equitable prince having the cave excavated within the holy precincts of the Lord of Gods (Jagannath), for the holy ascetics. In the tenth and eleventh centuries, therefore, Jagannath was worshipped.
1085		Khandgiri rock in Cuttack, the ancient kingdom of Kalinga.	Old Pali ....	The great inscription is after the Raja Dasa in the 2nd of the Gaya inscriptions.	Old Lāt .....	Buddhist; and opens with salutations to the Arhantas, or Buddhist saints;	Aira, the great King; and speaks of a Raja who was in his 85th year, and	The inscription makes the young prince learn navigation, commerce, and law, as well as other school matters. At his accession, in his twenty-fourth year, he chose the

7	32	Kuhaon. Go-rakhpur. On a column.	Imperfect Sanskrit, with errors of orthography.	Not before tenth century.	tion, but before the Jumir inscriptions, therefore third or fourth century before Christ. The year 1300 is twice mentioned in words, and if this be the Buddhist era mentioned by Fa hian in Ceylon, then the date is A. D. 215.	and the sculptures represent figures of Buddha the worship of the Bo-tree, processions, &c., &c. Merry dancing girls spoken of, and a chaitya temple and pillars. The Kal-linga Raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody.	just dead. Raju Khavavala Sanda, (King of the ocean shore), Nanda Raja.	Norre.	Bhamadana is on one of the coins of the <i>Ramadatta</i> series. and <i>Brahmadatta</i> is said by Mr. Turnour to have received the tooth relic at Buddha's death at Kalinga.	and the inscription on a column, by a wealthy individual (Madra), in honour of himself and family, son of Rudra Soma, son of Bhata Soma son of Amaila. Madra professes to be the friend and patron of Brahmanas, Gurus, and Yatis; but there are not any Hindu gods named in the inscription, and all the <i>naked</i> figures cut on the pillar are evidently the same as are found in some of the Buddhist caves of Ellora. The translator speaks of the errors in the text. The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitari, was cut on a previously-existing Buddhist column.	<i>Brahmanical</i> faith, but afterwards called about him the Buddhist priests who had been settled there under the <i>ancient Kings</i> . Subsequent breaks in the inscription interrupt the sense, but the dedication of <i>chaityas</i> is mentioned. Benares is noticed under its Pali name, and it evidently must have been Buddhist, as the King, Aira, distributes much gold there. The Brahman caste is written <i>Brahman</i> caste.
		The Gupta or Allahabad No. 2, a little before the Gaya alphabet.	No invocation. No Hindu gods named. Indra mentioned; and five images of him are set up by the roadside, which the pillar records. The naked figure on the column, bucked by the seven-headed snake, is the same as my drawing represents from the Buddha cave at Ellora. Vide	Mentions the death of Skanda Gupta, [of Allahabad?] 133 years before the date of the inscription, but the recorder of the inscription belonged to a wealthy private family.	and the sculptures represent figures of Buddha the worship of the Bo-tree, processions, &c., &c. Merry dancing girls spoken of, and a chaitya temple and pillars. The Kal-linga Raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody.	and the sculptures represent figures of Buddha the worship of the Bo-tree, processions, &c., &c. Merry dancing girls spoken of, and a chaitya temple and pillars. The Kal-linga Raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody.	just dead. Raju Khavavala Sanda, (King of the ocean shore), Nanda Raja.	Norre.	Bhamadana is on one of the coins of the <i>Ramadatta</i> series. and <i>Brahmadatta</i> is said by Mr. Turnour to have received the tooth relic at Buddha's death at Kalinga.	and the inscription on a column, by a wealthy individual (Madra), in honour of himself and family, son of Rudra Soma, son of Bhata Soma son of Amaila. Madra professes to be the friend and patron of Brahmanas, Gurus, and Yatis; but there are not any Hindu gods named in the inscription, and all the <i>naked</i> figures cut on the pillar are evidently the same as are found in some of the Buddhist caves of Ellora. The translator speaks of the errors in the text. The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitari, was cut on a previously-existing Buddhist column.	<i>Brahmanical</i> faith, but afterwards called about him the Buddhist priests who had been settled there under the <i>ancient Kings</i> . Subsequent breaks in the inscription interrupt the sense, but the dedication of <i>chaityas</i> is mentioned. Benares is noticed under its Pali name, and it evidently must have been Buddhist, as the King, Aira, distributes much gold there. The Brahman caste is written <i>Brahman</i> caste.

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7	42	Bakerganj, Bengal, 120 miles east of Calcutta. On copper-plates.	Sanskrit verse, inflated, eulogistic, and punning.	Samvat 3, of Keshava Sena's reign, which, from the Ayin Akberi list, makes the year A.D. 1136.	Gaur; a little less simple than the earlier alphabets of the Pala dynasty.	Appendix. (J.R. A. S. Vol. VI.) Aum, salutation to Naryana. Vedas, Hara (Siva), Saraswati, Kama, Rudra, Indra. The seal of Siva is called Sadasisiva. Ravana, Lakshmi, Sesnag, Ganga, Balarama, Jagannatha. Satis, mentioned.	Vijaya Sena. Son Ballaha Sena. Son Laksmnana Sena. Son Raja Kesava Sena.	This inscription is on copper-plates, in a singular state of preservation. The Sena dynasty was of low origin, calling themselves Saukaya Gaureswara, or Lord of Gaur. The inscription gives a grant of three villages to a Brahman, called Iswara Deva Sarma, but uses no terms of reverence. In referring to the numerous battles of the princes there is not any mention of firearms, but of bows, arrows, swords, &c. The founder of the family was a Doctor. The inscription says that Lakshmana Sena erected pillars of victory and altars at Benares, Allahabad, and Jagannatha. Five images of naked Jain saints were dug up at Ajmir, in a Muslim burial ground; and the inscriptions on them are curious for showing the <i>Prakrit</i> (not Pali) of the twelfth century.
7	53	Jain images, in marble, dug up at Ajmir.	Prakrit, derived from the Pali.	Twelfth century. A.D. 1182 is on one image.	Deva Nagari	Jain, of the Digamberi class. The name of one of the images Prajnanath.	None	These inscriptions are on a rock at Ginnar, a celebrated Buddhist locality, and are edicts of Piyadasi, in the tenth and twelfth years of his reign, and are, therefore, older than those of the Delhi and Allahabad Lâts, which are in the twelfth-seventh year of his reign. The chief object is to prohibit the slaughter of animals, both for food and in
7	217 to 262	Ginnar, on the coast of Gujarat, at Junagarh; and the same inscription occurs at Dhanu-ji, in Cuttack, on the opposite side of	Old Pali, or intermediate between Sanskrit and Pali; but supposed to represent the Pali of the West of India of the fourth century B.C.,	B.C. 330, by the Buddhist, Chinese, and Burmese chronology; but the Greek notices will make it B.C. 280, and the Mahawanso makes the ac-	Old Lât	Buddhist. Upholds Dhammo, or the law. Mentions days and periods for humiliation, prayer, &c.; the sending of missionaries; preachings. Ex-	Asoka, or Piyadasi. The Greek King Antiochus, and one of the Ptolemies of Egypt, and Antigonus.	These inscriptions are on a rock at Ginnar, a celebrated Buddhist locality, and are edicts of Piyadasi, in the tenth and twelfth years of his reign, and are, therefore, older than those of the Delhi and Allahabad Lâts, which are in the twelfth-seventh year of his reign. The chief object is to prohibit the slaughter of animals, both for food and in

cession of Asoko  
B.C. 325.

India, with the addition of three local edicts, one of which would seem to have been done by Asoko's father, as it enjoins the young prince at *Ugga* to issue similar ordinances to his own,

patiates on the sources of true happiness, virtue, benevolence, peace, charity, reverence, &c., rewarded with temporary blessings in this world, and endless moral merit in the next; and the victory of victories is that which overcometh the passions. It speaks of the wicked being punished in the nethermost regions of hell, and the good having final emancipation, and they are to hope ardently for heaven. The promotion of the king's salvation, and the salvation of all unbelievers, and ANOTHER EXISTENCE, are expressly spoken of; also the prohibition of

religious assemblies. The second edict provides medical aid for men and animals. The third orders the *quinquennial* assemblies (*Vide* Fa-hian) for prayer and preaching. The sixth appoints custodes morum (*Vide* Arrian and Buddha's Sermon.) In all there are fourteen edicts inculcating Buddhism.

The remarkable fact of the mention of the name of Antiochus of Syria, in the medical edict, and Antigonus and Ptolemy of Egypt in the 13th, occurs. In Asoko's zeal for proselytism he sent to those Greek princes. In the first edict Asoko distinctly says; *formerly* hundreds of thousands of animals were sacrificed for food in the *refectory* and temple for food; but that not one should be killed for the future. The third edict enjoins kindness to Brahmans and Sramanas; because for many HUNDRED YEARS PAST there has been disrespect to Brahmans and Sramanas and slaughter of animals. The Raja Tarangini mentions King Maghavahana, a Buddhist sovereign of Kashmir of the third or fourth century, issuing an edict *against the slaughter of animals*, similar to these of Asoko.

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7	567	Brahmeswara in Cuttack, not far from Bhubaneswara, on a slab in the museum of the Asiatic Society of Bengal.	Sanskrit verse.	No date, but the character is of the tenth century—1141? certainly after Lalat Indra Kesari, A.D. 617.	Gaur alphabet or Harsha.	Heaven, and the king's IMMORTALITY. Where is atheism here? No invocation.	Janamejaya, Lord of Telinga. Son, Drighadeva. Son, Apavara. Raja Vichitravira. Son, Abhimanya. Son, Chandihara. Raja Udyotaka. Kesari Deva.	Commemorates the temple of Brahmeswara being erected to Siva by Kolavati, the mother of Udyotaka. The era Samvat 18 is used. The temple was no doubt erected after that to Siva at Bhubaneswar, which Mr. Stirling says was completed A.D. 657, and <i>that</i> at Kanurak A.D. 1241. If the Samvat 18 be that of Gaur of the dynasty that subverted the Bhupalas, it corresponds to A.D. 1141.— <i>Vide</i> J. A. S. B., vol. 5, p. 660.
7	565	Naneh Ghat, Dekkun, in a cave chamber. From Colonel Sykes's collection.	Old Pali ....	Before Christ ...	Old Lāt .....	Buddhist. Glory to Dharma. Indra, the Lords of Sakra. Sun and moon, sanctified saints, Yama, Varuna, and spirits of the air, and Lokapalas, or upholders of the world.	Young Prince Rakasa. The great warrior Tunakayiko. Prince Hakusaro, connected with the house of Amara Pala.	This is part of a long inscription in a chamber cut in the rock overlooking the Konkani in one of the passes, which was evidently the high road from Adjunta, Ellora, Junir, to Kalian and the cave temples in Salsette. The inscriptions in all these localities are very numerous, and call for translation.
7	737	Piplanagar in Bhopal, on copper, being one of the four plates	Sanskrit ....	Samvat 1235; A.D. 1178.	Peculiar open parallel-gram attached to Deva Nagari letters.	Glory to Sri Ganesa. Siva, Kamedeva, Indra, Ramavarna, Ramachandra. No	Great King Sri Udayaditya. Son Great King Sri Nara Varma Deva.	Gives shares of government rents of villages to Brahmaus. The <i>Patels</i> of villages mentioned. The capital was Nilagiri. Haris-chandra was the son of the great Sri Lakshmi.



formerly noticed by Mr. L. Wilkin-son.	Sanskrit prose, but each word having a double meaning.	Samvat 380; A.D. 323; but, if the Balihli era be used, three hundred and nineteen years must be added.	Before Allahabad No. 2, but not quite Lát.	Altered Lát approaching Wathen's plates.	If after Wathen's inscription, or the Andhra Kings, then between the third and the end of the sixth century, A.D.	On the coins of some of the princes of this dynasty are the dates 283, 323, 360, 385, and 390, but of what era is not known.	Rudra Dama mentioned in the inscription is the father of the Rudra Sah of the coins, with the	ment of Pu- Son Great King Sri Yaso Varma Deva. Son Great King Sri Jaya Varma Deva. Prince Sri Haris- chandra Deva, Prasanga Raja. grandson of Samanta Datta.	varma Deva. The Paramar, Ponor, or Powar tribe spoken of, evidently the ancestors of the present Mahratta Powars of Dhar.
7 710 Kaira, Gujarat. Copper-plate. There is only an analysis of the inscription given.								Four Vedas mentioned, but not one name of the Puranic gods.	The grant is of a village; and the donees are designated "those who are versed in the four Vedas;" and the term Brahman is not used. The grant was for the worship of the five—Jagnas, Bali, Charu, Boiswadeva, and Agnihotra. There is the usual quotation about the resumption of lands.
7 339 Junagharh, near Girnar, in Gujarat, on a rock with the Paliedicts of Asoko.	Sanskrit prose, but with grammatical errors, and punning.							Buddhist. The invocation is Sidham, and there is not the slightest trace or allusion to Chandra Gupta Maurya of Brahmanism.	Records the repeated repairs of a bridge,—once by Pupya Gupta, treasurer of Raja Chandra Gupta Maurya; then by the Greek (Yavana) Raja of Asoko, Tushaspa; and, lastly, by Rudra Dama. The names of eleven sovereigns of this dynasty have been made out from their silver coins, which are unquestionably Buddhist, the chief and central emblem on the reverse being the chaitya.
				Old Deva Nagari, nearly Wathen's.				On the coins of the princes of the chaitya is impressed, and one of the princes is called Jina Dama, or votary of Buddha.	Rudra Sah is called the son of Jina Dama, the votary of Buddha. One of the completions of the bridge is in the seventy-second year of the son of the Raja Swami Chastana, called the Raja Aridama. Although this inscription be in Sanskrit, there is not the slightest relation to Brahmanism in it. Both by the inscription and coins the princes are Bud-

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
7	442	Two separate local edicts, at Dauli in Cuttack, the remaining edicts corresponding with those at Girnar in Gu-jarat.	Old Pali ....	Third or fourth century before Christ; but the year of the king's reign is not stated, as in the other edicts. B. c. 306 ?	Old Lāt .....	Buddhist. Commands the non-destruction of life, non-infliction of cruelty; charity, kindness, virtue. The king says, For my subjects I desire this only, that they may be possessed of every benefit and happiness as to things of <i>this</i>	His brother Virā Dama. His son Rudra Sah, date 283. His brother Viswa Sah, date 324. Rudra Sah, 332 ? His son Utri Dama, date 360 ? His son Viswa Sah. Swami Rudra Dama (no coins). His son Swami Rudra Sah, Samvat 385 and 390 ?	dhists, and Swami Rudra Sah has the <i>Samvat</i> date 385, which, if of Vikramaditya, places him in the fourth century of the Christian era, but if the era be the Balibhi, the date is A.D. 704. The inscription mentions the <i>election of a king</i> (Rudra Dama) <i>by the people</i> , who did not permit the sacrifice of animal life; and he is called the Lord of the country of Ougein, Mathura, Sindh, &c., and he conquered Satkarini, King of the Dekkan.  The first edict is addressed to the public officers of the city of Tosali, and commands murderers to be imprisoned. Both edicts appoint two Tupha's, or colleges for meditation and the propitiation of Heaven. The question of atheism in <i>ancient</i> Buddhism is set at rest by these edicts, which repeatedly speak of this world and the world hereafter; and the people are expressly commanded to propitiate Heaven, and to "CONFESS AND BELIEVE IN GOD, WHO IS THE WORTHY OBJECT OF OBEDIENCE;" or more literally, "HIM, THE ETERNAL, YE SHALL

7 633	Airun, in Bho- pal, on an image of the Boar Avatar in a temple to Vishnu.	Sanskrit; but with words written cor- ruptly.	Of the same peri- od as the follow- ing inscription. Dhanya Vishnu being alive at the time both were written. Probably about the eighth cen- tury A.D.	Subsequent to Kanauj Nagari, or Allahabad No. 2, but be- fore the Gaur or Harsha cha- racter.	world and of the world beyond. Invocation to Vishnu as the Boar Avatar or incarnation. Vedas. Bhaga- van. The Sukta hymn of the Rig Veda. Vishnu is called Jagat- Narayana. Na- rayana in the form of <i>Varaha</i> , or the boar.	Raja Indra Vish- nu. His son, Varuna Vishnu. His son, Hari Vishnu. His son, Matri Vishnu. Also Raja Tara- pani, of Surash- tra, who is call- ed King of Kings and governing the earth.	The temple was built in the first year of the reign of Raja Tarapani, by Dhanya Vishnu, the confidential minister and brother of Raja Matri Vishnu. The inscription is the first in honour of the <i>boar</i> incarnation of Vishnu, and the Boar coins probab- ly belonged to this family of princes, who worshipped Vishnu as the Boar. The minister Dhanya obtained his office by public election, and <i>through</i> <i>the grace of God</i> ! Dhanya is call- ed a Rishi amongst the Brahmans and the devoted worshipper of Bha- gavan ; but there is not any pre- posterous eulogy of Brahmans.
7 634	Airan, in Bho- pal, on a pil- lar in front of the temple.	Same as the last inscrip- tion.	The year 165 of the era of some dynasty, which, from the men- tion of Buddha Gupta, is possi- bly of the Ka- nouj family. Probably about the eighth cen- tury A.D.	Same as last ..	Vishnu, Garuda, Lokapadas, Bha- gavan, Janar- dana (or Vish- nu), Punyajuas (or Rakshas).	The King Budha Gupta, who go- vern the coun- try between the Jumna and the Narmada.	The pillar was raised, at the expense of Dhanya Vishnu, before the tem- ple of the preceding inscription, by Vaidala Vishnu, who had been elected to the Regency. The notice of a new Gupta, and a date of the dynasty, 165, is of great interest, as Buddha Gupta necessarily followed those mentioned on the Allahabad and Bhitari columns. And up to Buddha Gupta's time, if he belong- ed to the Kanouj dynasty, its dura- tion had been only 165 years. In the early part of the fifth century, A.D., Fa hian found a Buddhist King at Kanouj ; and in the early part of the seventh century Huan tsang found a Hindu King reign- ing. The dynasties, therefore, had been changed between the fifth and

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion : or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
7	901	Arnakunda, or Varangal, in Telingana, on a slab.	Telugu and Sanskrit slokas.	Saka 1054, or A.D. 1132, being the year Chetrahvanu of the Vrihaspati Chakravart, or sixty years' cycle of Jupiter.	Not mentioned.	Hari, Ganesa, Saraswati, Siva, Maheswar, Ravi Souri (or Vishnu).	Raja Rudra Deva.	seventh centuries, and the Gupta family had sprung up in the interval. Rudra Deva is the Raja mentioned in the Jagannath temple annals as Churang or Chorgunga, and was the founder of the Gunga Vansa dynasty. He was a benefactor to Jagannath, adorned it, and <i>populated</i> its neighbourhood. The inscription contains a long account of Rudra Deva's genealogy and of his battles. There are not any praises of Brahmans, or even mention of them ! From the mention of Ganesa, his worship must have been used in the twelfth century.
7	909	Kaira, in Gujjarat. Copperplate. One of four, from Dr. Burn.	Sanskrit prose, each word having a double meaning, —and, incapable of being closely rendered into English.	Samvat 390, or A.D. 323, if the era be that of Vikramaditya, but if of the Balabhiera, then A.D. 640.	Closely allied to the Kanouj Nagri, or Allahabad No. 2,—possibly a little earlier.	The <i>four</i> Vedas mentioned ; but not one word of Brahmanical gods or Brahmans.	Samanta Raja Datta. His son, Vijaya Bhatta, or Vita Raja. His son, Prasanga Raja Datta.	The Raja Prasanga, of the royal race of Gujjara, gives a village to those who are versed in the <i>four</i> Vedas, not for the worship of Brahma, Vishnu, or Siva, or their offshoots, but for the worship of the five Jagannas, Bali, Chauri, Baliswadeva, and Agnihotra. Brahmans, although alluded to, are not even named ; even the writer <i>Kewa</i> is not called a Brahman.
7	966	Kaira, in Gujjarat. Copperplate. No. 1, from Dr. Burn.	Sanskrit prose.	Samvat 365, or A.D. 309 ; but if of the Valabhiera, then 319 years must be added.	The same as the last.	Opens simply with " <i>Glory</i> ," instead of other invocation. Ganges river, Lakshmi, Saraswati, Shaditya Ist. (as wealth and Chakra Griba, or	Bhatarka pati. Guba or Griha Sena. Sridhara Sena Ist. Shaditya Ist. Chakra Griba, or	This is No. 1 of four plates found by Dr. Burn at Kaira, and is similar to one published by Mr. Watken the J. A. S. B. It confirms the order of the reigns given by Mr. Watken, and affords additional dates, and circumstances of high

7	1056	From a temple at Oodeypur.	Sanskrit; with gross errors of grammar and incorrectness of expression.	Samvat of Vikramaditya 1116, corresponding to 981 Salivahana, and to 446 of the era of Udayaditya, A. D. 1059.	Almost modern Deva Nagari.	Salutation to Ganesa. Parvati, the Siva, with five faces! Vedas. Meru. Sastras.	Raja Suravira, of the Pavana (Powar?) line. Gondala, his son. Arevalamathana, do. Udayaditya, his son. Salivahana, his son.	<p>Iswara Gubha. Sridhara Senna 2nd. Dharuva Senna 2nd. Sridhara Senna 3rd, Dharuva Senna 3rd, or Dharmaditya.</p> <p>knowledge). Swamibhuta, four Vedas.</p> <p>interest, respecting the Valabhi, or Bahara dynasty of Gujarat. This plate omits four princes between Bhatarika and Griha Senna, and terminates with Dharuva Senna 3rd, the grantor. Mr. Wathen's plate goes on one prince more Siladitya 2nd. Although six reigns intervened between Mr. Wathen's and Dr. Burn's plates, the son, named Madana Hila, of the minister Skanna Bhatta, who prepared the first plate, is a witness of the present grant. The bow the chief military weapon. No fire-arms; chariots used. From the absence of all mention of the gods of the modern Hindu Pantheon, it is plain they could not have been respected in Gujarat in the fourth century A. D. Dharuva Senna 3rd, indeed says he is liberal to Brahmans (but without mentioning them with respect and to the temples of the gods. The grant gives a field to a Brahman, for the sake of the donor's father's and mother's virtue. On the seal is "Sri Bhatarika," under a bull, as in Mr. Wathen's plate. This inscription is of importance, as it discloses a new era, that of the family of Udayaditya, the probable founder of Oodeypur, corresponding to the era of Vikramaditya 1116, and of Salivahana 981, and Kalyuga 4160. This would place the foundation of Oodeypur A.D. 614. The Raja's name is not in the chronological tables of the Sesodi Rajputs,</p>
9	545							

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sagas mentioned.	Kings or Princes mentioned.	REMARKS.
8	176	Khajurao, eighteen miles from Chhaptarpur, in Bundelkund.	Sanskrit verse, in an ambitious style; the verses polished and elaborate, but some obscure, and abounding with quaint pedantry and punning.	The first part of inscription, Samvat 1019, A.D. 962; last part, Samvat 1173 or 1016.	Allahabad No. 3, and therefore resembling the Harsha and Bhabaneswar. In the inscription it is called the <i>Kakada</i> character, and in the eleventh and twelfth centuries appears to have prevailed from Cattaek to Shekavati.	Invocation to Siva. Maheswara, Shambhu, Bharati, Pasupati, Brahma. Vahila. Maricha and Srtiharva. Brahma's other sons, the Munis, Atri, Chandra- triya, Vayvur- ma, Arjuna; and the <i>Puranic</i> heroes Prithuka and Kunda, Sumitra, Bhisma, Upendra Sagar, and the Puranic origin of the ocean noticed; <i>Linga</i> , Yundhistira, Viswakarma, Rudra. Vedas. The temple is dedicated to Pramathu Nath.	<i>Rajas</i> . Nannuka. Vag Yate. Vijaya. Vahila. Yaso, Dharma Bana. JayaVarmaDeva.	or of any other dynasty. Arevalamathana went to Malava, and recovered his former kingdom of Madhyadesa. The inscription is chiefly in honour of Banga (by his son), who, as is usual, is elevated into a great king. The kings of Oude and Ceylon attend to do him homage, and his captives are the wives of the kings of Andhra, Kadha, and Anga! Banga is, of course, eulogized by the Brahmans, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the Brahman minister of his father and grandfather. It is to be remarked, that the inscription had twice before been engraved in <i>irregular</i> characters, and it was only in A.D. 1016 that it was put into proper Deva Nagari. The story of creation from Brahma and the egg is told. <i>The influence of the moon on the tides is alluded to.</i> The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha, more than 1500 years before this time,

8 300	Baroda in Gujarāt; found in digging the foundations of a house. Copper plates.	Sanskrit, with punning; but the grammatical structure not stated.	Not exactly resembling any other character, but sufficiently near Wathen's plates to admit of its being easily made out by Kamalakanta of Calcutta, though not at all by the Brahmans of Gujarāt.	Brahma. Siva is called the god of gods, Dharma, Vishnu. Swayambhu Sumbhu, Gauga, Yamuna river, Partha, Indra. The gods Kin-naras, Siddhas to Seddhyas and Vedyadharas. Hara. Four Vedas. Cows are called the daughters of the sun Ramechandra.	Govind Raja. Karka, his son. Krishna, his son. Dhruva, his son. Govind 2nd, his son. Indra, his brother. Karka 2nd, son of Indra, and his brother, Danti Verma, is heir presumptive. These are of the Lateswara dynasty.	and is much more suitable to his humane and life-sustaining character than to the bloody Siva. Here again we have got a Brahman (Sri Rama), whose feet earthy kings adored!
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At the time of this inscription (the period of Charlemagne in Europe), Hindustan and the Dekkan were divided into four kingdoms,—that of Gujara (Gujarat) westward; that of Malwa central; to the east the Gourha Raj, including Bengal and Behar; and the Lateswara Raj to the south. The *Surasthra* kingdom spoken of; but, in Karka's reign, it is expressly stated to have been called, before his time, Sowraya, the identical name of the Sattarub sovereignty at this day. Krishna Raja was devoted to Brahmans, and the *nominal* Brahmans, through their *gratitude* for his gifts, resumed their former rites. His fort was *Elapur*. Indra Raja, who ruled the Lateswara kingdom conquered that of Gujarat; and he aided the owner of Malava against the King of Gourha (Bengal). The inscription gives a village to the Brahman Bhannu, but without expressions of veneration, for the sake of his father and mother's memory. It is curious for enumerating the privileges consequent on possession; *fishing*, fruit, marriage and other fees; fines for petty offences; free labour; treasure trove; mines, &c. ! It concludes with the denunciation from

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion ; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
8	481	Dug up at Kumbhi, in the Saugor territory thirty-five miles north-east of Jabalpur, on copper-plates.	Sanskrit verse and prose, quaint, and with obsolete names, and punning, and orthographical errors.	Samvat 932, or A.D. 876.	Nearly the same as the Chhattarpur inscription, and therefore like the Harsha and Allahabad No. 3.	Invocation to "Om," and glory to Brahma. Vishnu, Atri, Bodhana, the sun, Puruvaras, Urvasi, Bharata Yamuna, Purandava or Indra, Prayag, Parasavarma, Indra, Varma Deva, Mahadeva, Sama Veda.	Yuva Raja Deva. Kokalla, his son. Gangaya Deva, his son. Karma Deva, his son. Yasus Karma Deva, his son. Gaya Karma, his son. Nar Sinha Deva, his brother. Vijaya Sinha, his brother. These princes are called of the Kulachuri dynasty.	<i>Vada Vyasa</i> , against resumers of lands, in the story of the Sagara Raja. The grant is confirmed by the counter-signature of Dauti Varma, the heir presumptive. The grant gives a village to a Brahman, Sitha Sarma, but without expressions of veneration. Karma Deva's wife, Aralla Devi, is stated to have been of a Hun family. The 21st verse likens the king, Nara Sinha, to Parasurama, making the world the <i>dominion of Brahmins by the destruction of the Kshetriyas</i> . The inscription is curious for enumerating the chief officers of the king, Vijaya Sinha, namely, the prime minister, chief priest, the chief scribe or secretary of state, the chief councillor, the chief judge, the powerful secretary for foreign affairs, the great chamberlain, the <i>incorruptible</i> superintendent of police, the treasurer, and the master of the horse and elephants. The usual interdict to resuming lands and the story of Sagara are quoted. This is another of Asoka's edicts, from a new locality, showing the wide extent of his domain. It differs somewhat in style and language from the pillar and rock edicts. The subject is the Buddhist command-
9	617	Babra, three marches from Jeypur, on the road to Delhi, on a block of stone	Old Pali, with two or three grammatical errors.	B.C. 309, because the inscription evidently refers to the first convocation at Pataliputta, or	Oldest Lāt or column character, or Delhi No. 1.	Buddhist. The supreme Buddha. Dharma, or the law, or faith.	Asoko, as Piya-dasi Raja.	



or rock on a hill:	Patna, in that year, in the 17th year of the reign of Asoko.	Eighth to tenth century.	Kutla or Gaur character.	Siva .....	None named ..	ment, forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and condemned us, " <i>mean, and false in their doctrine, and not to be obeyed.</i> " The scriptures of the Munis (which must be the Vedas) are spoken of as directing blood-offerings and the sacrifice of animals. Priests and priestesses, religious men and religious women, amongst the Buddhists, are commanded to obey the edict, and bear it in their hearts.
2	Mahamalaiपुर rock inscriptions.	Sanskrit ....				These inscriptions relate to the well-known sculptures at Mahamalaiपुर, and are little more than names applied to the figures in the sculptures. They are described in the Transactions of the Royal Asiatic Society.
9 766	Dug up near Tezpur in the Darrung division, lower Assam; copper plates.	Sanskrita....	Slightly modified Kutla.	Invocation to Siva and the Brahmaputra River. The Boar incarnation and his descendants, also Vishnu, Krishna and Lakshmi.	Yudhishtira, Bhishma, Karna, Arjuna, Bhagadatta king of Kámrúp and his descendants Pralambha, Hajarā, and Vanamāla.	This inscription records the grant of a village called <i>Adisauravātika</i> on the West of the Ganges, to a Brahman of the Sāndilya race named Indoka. The donor is Vanamāla of the dynasty of Bhagadatta.
65	To the west of the northern gate of the old Fort of Behar on a broken stone pillar.	Sanskrita....	Not exactly resembling any other character: allied to the Kutla.	.....	.....	The translation is wrong throughout.

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
10	97	Found in the relic chamber of one of the Keneri caves: copper plate.	Old Pali ....	2nd Century B.C. about 100 years of the reign of the Trukudaka dynasty.	No. 2 cave character.	Buddhist. Salutation to Sarvajna. Bhagavān Sākya Munī and chaitya mentioned.	Trukudaka ....	Pushya Barmā of the conquered country called Taroni, dedicates a chaitya. Mention is made of the forests around Bardhamāna, a country noticed in the Pratap-rudra inscription.
	98	Fyzabad in Oude: copper plate.	Sanskrita ....	S. 1243 A.C. 1187.	Not mentioned.	Vaishnava. Lakshmi.	Yasovigraha, Mahi Chandra, Chandra Deva, Madana Pāla, Govinda Chandra, Vijaya Chandra, Jaya Chandra.	The last prince, on the 7th day of the moon in the month of Āśāḍha 1243, grants in fee simple to Alonga Audā Rayuta, son of Atala Rayuta of the Bharaddāja line, the village of Kemali in the district Ashwata Pattana. The grant concludes with the usual anathema against the resumers of rent-free tenures. The genealogy is of the Rahtore princes of Canouj.
	664	Baolee at Bunsengurh at the foot of the Southern range of Hills running parallel to Mount Aboo.	Sanskrita ....	S. 1099 A.C. 1042.	.....	Salutation to Vāni, goddess of wisdom, and Hari.	Utpala, Aranya, Adbhuta Krishna, Srinath Ghosi, Mahi Pāla, Vandhuka, Purna Pāla alias Baladarpada. His sister Lāhīnī married to Vigraha, son of Bora, son of Chara, son of Ballabha, son of Sangana of the line of Bhābhagupta of the	Lāhīnī wife of Vigraha, on the death of her husband, takes shelter with her brother and causes the temple of the sun in the Aravalli range to be repaired and a Baolee to be excavated. The recorder is Maitri Sharmā, a Brahman poet, and the engraver Sirapāla, engraver ordinary to Rāja Aswapati.

819	Temple at Ba-santagurh.	Sanskrita....	27 Magh 1053 s.	.....	Salutation to the sun.	line of Kāshif-wara. Of the former line was <i>Vasistha</i> .	This inscription is very imperfect, several entire stanzas and many words being effaced. From what remains, it appears to be the record of the consecration, by Dhavala, of a temple at a village called Mahiddhaji.
11 958	Aden .....	.....	.....	Hymritic. ....	.....	.....	This record has not yet been decyphered.
13 113	Ningpo .....	.....	.....	Uchen? .....	Buddhist .....	.....	Ditto.
16 412	Caves of Bura-bur.	Pāli .....	.....	Old Pāli, No. 1 Lat.	Buddhist .....	.....	Very imperfectly decyphered.
592	Moorsheadabad, on a gun.	Persian.....	1047 Hegira ..	Persian. ....	Mohammadan...	Shah Jehan ....	The gun on which this inscription is recorded, was constructed at Jahāngirnagar, otherwise called Dacca, under the Darogāship of Sher Mohammed.
595	Nāgārjunicave.	Sanskrita....	1st century B C.	No. 2 Lat. ....	Saiva. ....	Yajña Varmā. Ananta Varmā.	This remarkable inscription, found inscribed in a Buddhist cave, records the consecration of the Saiva image; Bhūtāpati and Devī.
1220	In a temple at Oomga.	Sanskrita....	S. 1496 A.D. 1439.	Kutila.....	Vaishnava ....	Durdama. Kumāra Pāla. Lakshmana Pāla. Chandra Pāla. Nayana Pāla. Sandha Pāla. Abhaya Deva. Malla Deva. Kāshirāja. Barasinha Deva. Bhānu Deva.	Bhairavendra records the consecration of the images of Jagannāth, Balarāma and Subhadra. The princes recorded evidently belong to the Pāla dynasty of Gour.

Volume.	Page.	Location of Inscriptions	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion : or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
17 ii.	1081	Ranode, on a stone slab in a temple.	Sanskrita...	10th Century	Kutila.....	Saiva .....	Someswara. Bhairavendra.	There are several names in this inscription, but as the reading and the translation are both incorrect, I have not thought proper to insert them here.
	492	Behar, near the village of Passerawa.	Sanskrita...	9th Century	Kutila.....	Buddhist .....	Yasovarmā. Deva Pāla.	Records the raising of two topes and a temple.
	316	Kalinger.	Sanskrita...	S. 1298, 10th Kārtik. Not known.....	Not known ....	Saiva .....	Paramārdi.	A poetical eulogium.
	317	Ditto	Ditto		Ditto	Ditto	VijayaPāla. Bhu- mi Pāla. Jaya Varmā Deva.— Varmā, Madana Varmā, Prātāpa Varmā.	The subject of the record is probably the consecration of certain images of Siva, Kamalā and Kālī, the inscription however is too imperfect to admit of satisfactory decyphering.
320		Ditto	Ditto	Ditto	Ditto	Ditto	Jatilādhi. Sri Bachchha.	Very imperfect.
321		Ditto	Ditto	Ditto	Ditto	Ditto	Rāja Deva, son of Kamalenda, son of Madana Var- ma Deva, King of Kālinjer.	Record of the consecration of an image of Varadā.
322		Ditto	Ditto	Ditto	Ditto	Not known.....	.....	Five very imperfect modern inscriptions, from Kālujer of no value.
68		Vijaya mandir, Udayapur.	Ditto	Ditto	Kutila.....	Salutation to the sun.	None .....	An eulogium on the sun.
71		Not known, on copper plate.	Ditto	65 of some local era.	Gaur. ....	Vaishnava ....	Deva Sucti Deva. Vanya Rāja De- va.	Vinayaka Pāla, the nephew of Bhoja Deva II., grants to his class-fellow Bhalluka Bhatta the village of

17	66	Singapur ....	Pali .....				Naga Bhattu Deva. Rāma Chandra Deva. Bhoja Deva. Pāla Mahendra Pāla Deva. Bhoja Deva. Vindiyaka Pāla Deva. .....	Tikkurikā in the district of Benares. The place is to this day known under the name of Tikkāri. The donor is evidently a scion of the well known Pāla dynasty of Gaur.
18	247	Keddiab. ....	Pali .....			Buddhist .....	.....	Buddhist maxims.
19	454	Jaunpur on a burnt brick.	Sanskrita.... S. 1273.			Buddhist .....	.....	Ditto.
475	00jein.		Sanskrita.... S. 1036 A.C. 980			Buddhist .....	.....	This is a deed of mortgage executed in favour of two bankers, Rā Sri Bahma and Rā Sri Mahāditya by Rā Gangadevi to ensure the liquidation of a debt for 2250 drummās. The gift of the village Sembhalapura to a priest in order to defray the expenses of a temple.
22	673	Peheva in Thaneswar, on a slab of sandstone in a temple.	Sanskrita.... 279 Sambat, probably of the Vallabhi era.			Buddhist .....	.....	This inscription is very imperfect, but interesting as throwing some light on a dark period of Indian history. If we may assume the Bhoja of the document to be the first of that name noticed by Abul Fazel and Prinsep, his era is definitely fixed.
23	57	Khunnara in Kangra.	Old Pali .... 1st Century A.C.			Buddhist .....	.....	Of Paliographic importance as shewing the transition state of the Ariano-Pali character.

## APPENDIX C.

INDEX TO THE INDIAN GEOLOGICAL, MINERALOGICAL, AND PALEONTOLOGICAL PAPERS IN THE RESEARCHES AND JOURNAL OF THE ASIATIC SOCIETY, AND IN THE GLEANINGS OF SCIENCE.

By H. PIDDINGTON, CURATOR, MUSEUM ECONOMIC GEOLOGY.

RESEARCHES ASIATIC SOCIETY.

Researches. Vol. Pages.	Geological.	Mineralogical.	Paleontological.	Analyses.
XI. 1	Petrifactions near Trecevikera in the Carnatic, <i>Warren</i> .			
XIII. 317	.....	.....	.....	Snake Stone, <i>Davy</i> .
App. XIV.	.....	.....	.....	Mineral Water at Benares, <i>Prinsep</i> .
XV. 120	Diamond mines of Southern India, <i>Voysey</i> ,	{ On the Building Stones and Mosaic of Agra, <i>Voysey</i> ,		
420	.....	.....		
XVI. 382	.....			
387	Coal and lignite of the Hi- malaya, <i>Herbert</i> ,			
397	Coal in the Indo-Gangetic tract of Mountains, <i>Herbert</i> ,			
XVII. 490	Journey across Pandua Hills, <i>Walters</i> .		.....	Snake Stone, <i>Herbert</i> ,
XVIII. Pt. I.	Observations on Geology of India, <i>Calder</i> .			
23	Geology of Bundelcund, &c., <i>Franklin</i> .			
47	Trap Formation of the Sagor District, <i>Coulthard</i> .			
80	Geology of country from Ba- roda to Udaypur, <i>Hardie</i> .			

Vol. Page. Researches.	Geological.	Minerological.	Palaontological.	Analyses.
XVIII. 100	.....	Diamond mines of Punna, <i>Franklin</i> .		
Pt. I.				
123	Structure of Sitabuldie Hills, &c. <i>Voysey</i> .			
128	Geology of Malay Peninsula, <i>Low</i> .			
163	Description of North Western Coal District, <i>Jones</i> .			
171	.....	.....	.....	Iron-ores from Burdwan, <i>Piddington</i> .
187	Petrified Shells in Gawilgurn Hills, <i>Voysey</i> .			
195	.....	Minerals from Nagpore.		
216	Gypsum in Himalayas, <i>Herbert</i> .	Mineral Productions of the Himalayas, <i>Herbert</i> .		
227	.....			
Pt. II.				
27	Geology of Central India, <i>Hardie</i> .			
107	.....	.....		
115	Geology of the Peninsula, <i>Macpherson</i> .			
149	Geology of Penang, <i>Ward</i> .			
238	On the Spiti Valley, <i>Gerard</i> .			
279	.....	Platina from Ava, <i>Prinsep</i> .	.....	Platina from Ava, <i>Prinsep</i> .

## PALÆONTOLOGICAL.

Vol. Page. Researches.	Geological.	Mineralogical.	Palæontological.	Analyses.
XIX. 1	.....	.....	Sivatherium giganteum Dr. H. Falconer and P. T. Cautley.	
25	.....	.....	Fossil Crocodile of the Se- wahik Hills P. T. Cautley.	
32	.....	.....	Fossil Gharial ditto ditto. P. T. Cautley.	
39	.....	.....	Fossil Hippopotamus ditto ditto, Dr. H. Falconer and P. T. Cautley.	
54	.....	.....	Hippopotamus and other fossil Genera of the Sub Hima- layas in the Dadoopoor collection, Lieut. H. M. Durand.	
59	.....	.....	(Sus and Cheirotherium) in note.	
115	.....	.....	Fossil Camel of the Sewalik Hills, Dr. H. Falconer and P. T. Cautley.	
135	.....	.....	On Felis cristata a fossil Tiger from ditto ditto, Dr. H. Falconer and P. T. Cautley.	
193	.....	.....	On Ursus sevalensis from ditto ditto, Dr. H. Fal- coner and P. T. Cautley.	



Gleanings. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
I. 23	.....	.....	{ Fossil bones of Elephant Drs. <i>Duncan</i> and <i>Leslie</i> . .....	Well water in Fort William, <i>Hunter</i> . Of carbonate of Lime and Magnesia. Of different salt waters.
102, 167	Boring in Fort William,	.....		
265, 267	.....	.....		
248	.....	.....		
247	Kunkur, Production of	.....	Mastodon of Ava, <i>Chiffé</i> .	
365	Kunkur, Remarks on	.....		
252	Kasia Hills and Catalogue of Specimens,	Jasper from Kasia Hills, Chara noon, ..... Coal mine Palmow,		
374	.....	.....		
304	.....	.....	Organic remains in Ava, <i>Crawford</i> . .....	Dolomite.
180	.....	.....		
178	.....	.....		
261	Coal district of Burdwan, <i>Jones</i> .	Mineral productions of Bengal, <i>Jones</i> , Copper mines of the Himalaya,		
251	.....	.....	Organic remains in the Ga- wilguth Hills, <i>Voysey</i> .	Well water in the Fort.
230	.....	.....		
216	Trap formation, <i>Coulthard</i> .	.....		
180	.....	.....		
219	.....	Hornstone-quartz rock, <i>Dan- gerfeld</i> . .....		
265	.....	.....		
356	Petrified shells Gawilgur, <i>Voy- sey</i> .	.....		
102	Boring in the Fort,	.....		
356	.....	.....		

## GLEANINGS IN SCIENCE.

Gleanings. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
I.				
145	Geology of the Himalaya,			
213	— of Udaypoor,			
210	— of Bundelcund, <i>Franklin</i> .			
345	— { of country between Baroda & Udaypoor, <i>Hardie</i> .			
145	.....	Limestones, <i>Govan</i> .		
227	.....	Locality of Gypsum, <i>Herbert</i> .		
228	.....	Minerals of Himalaya, <i>Herbert</i> .		
338	Volcano in the Himalaya,			
224	Hot spring at Tavoy, <i>Low</i> .			
230	.....	Iron mines in the Himalaya,		
212	Laterite formation, <i>Caldar</i> .	Lead mines, Himalaya,		
230	.....			
215, 218	Lias limestone in India, <i>Franklin</i> .			
91	.....	Limestone of Sylhet,		
213	.....	— of Bundelcund, <i>Franklin</i> .		
55	.....	Lithographic stones of India,		
246	.....	— of Thibet,		
260	.....	Thoughts on Mineralogical Systems.		
266	.....	.....		
267	.....	.....	.....	Separation of carbonate of Magnesia and Lime. Hydrate of Magnesia.
184	.....	.....	New species of Mastodon, <i>Buckland</i> .	

Gleanings. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
185	.....	.....	Nummulites at Robagiri, <i>Scott.</i>	
—	.....	.....	— at Laour.	
109	.....	.....	Organic remains in Hima- laya. <i>Gerard.</i>	
182	.....	.....	— Ava,	
186	.....	.....	— N. E. borders of Bengal,	
213	.....	.....	Burdwan Coal field,	
214, 216	Overlying rocks of India.			
220	.....	Diamond mines of Punna, <i>Franklin.</i>		
186	Petrifying water of the river Irrawadie,			
283	.....	Petroleum in Bengal.		
295	.....	.....	.....	Iron-ores. <i>Piddington.</i>
143	.....	.....	.....	Tin-ore, <i>Ross.</i>
213	Ferruginous Sandstone of Bun- dlecund,			
220	Serpentine of Ghatah,			
262	Strata at Raingunj,			
143	.....			
212, 226	Trap formation of India, <i>Coul-</i> <i>hard.</i>	Tin ore from Tenasserim.		
II. 143	Geology of Bhurtpoor District,			
158	.....	Sandstone of Agra, <i>Boileau.</i>		
69	Kasia Mountains; Height of, <i>Fisher.</i>			
217	Coal field of Palamu,			

## GLEANINGS IN SCIENCE.

Gleanings. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
164	Section of well in Dehra Dhon, <i>Herbert.</i>			
164	Accumulation of Diluvium in the Himalaya, <i>Herbert.</i>			
217	Researches for Coal, <i>Franklin.</i>			
41, 357	{ Directions for the guidance of Geological observations.			
70	Desiderata in the Geology of India,			
375	.....	Minerals collected by E. Stir- ling, Esq., <i>Prinsep.</i>		
27	Structure of Sitabuldi Hills,			
332	.....	Singapoor Tin adulteration,		
111	.....	Lead mines of Ajmere, <i>Dixon.</i>		
330	.....	Amdeah Iron Works, <i>Rose.</i>		
384	.....	Alum Works in Kutch,		
269	.....	.....	Ammonites of Himalaya, <i>Herbert.</i>	
279	.....	.....	.....	Hot Spring of Katkum- sandi, <i>Prinsep.</i>
—	.....	.....	.....	Ghazi-poor Kunkur, <i>Prinsep.</i>
—	.....	.....	.....	Iron Sand from Ranigunj, <i>Prinsep.</i>
2	.....	.....	.....	Graphite from Ceylon, <i>Prin- sep.</i>
280	.....	.....	.....	Graphite of the Himalaya, <i>Prinsep.</i>
—	.....	.....	.....	English Graphite, <i>Prinsep.</i>
281, 284	.....	.....	.....	Indian Coal, <i>Prinsep.</i>
126, 167	Fossil bones from Ava, <i>Falconer.</i>			

Gleanings. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
III. 168	Journey to Yenang-Yening Ava. Mr. H. Bedford.			
328	.....			
380	.....	Iron works of Ferozepore, Copper works of Singhana, .....	Ava Fossil bones, <i>Falconer</i> .	
130	Geology of Bankura.			
269	Fossil bones.			
124, 422	Boring for water, Calcutta.	Minerals of Rajmal, <i>Buchanan</i> .		
1, 23, 33	.....	Minerals presented by Major Burney.		
29	.....			
283	Coal at Chirra Poonji,			
283	.....	China Coal, .....	.....	Soil in which the Cinchona thrives, <i>Piddington</i> .
28	.....			
125, 283	.....			
293	.....	Coal from Ava, Hosseinabad, .....	Himalaya Fossils, <i>Everest</i> , from Gerard.	
30	.....			
129	Journey to Ghazipoor, <i>Everest</i> .			
207	On Sandstone, <i>Everest</i> .			
270	.....			
272	.....	.....	Fossil bones, <i>Webb</i> .	
422	Geology of Penang, <i>Ward</i> .	.....	Testudinous remains.	
272	.....	.....		
283	.....	.....	Fossil Shells; list, -----	
207, 209	Indian Sandstone, <i>Franklin</i> .		Seeds; Travancore,	
107	.....	Jaisulmir Limestone, Stalagmite of Kasia Cave, Stone for Lithography, Manipore Coal, Solapore Coal,		
421	.....			
108	.....			
283	.....			
283	.....			

## GLEANINGS IN SCIENCE.

Gleanings. Vol. Page.	Geological.	Mineralogical.	Palaontological.	Analyses.
39	.....	.....	.....	Platina from Ava, <i>Prinsep</i> .
330	Indian Volcanos, <i>Humboldt</i> .	.....	.....	Mineral Water of Tavoy, Hills, <i>Prinsep</i> .
16	.....	.....	.....	Mineral Water of Mahadeo, <i>Prinsep</i> .
17	.....	.....	.....	Mineral Water of Loree, <i>Prinsep</i> .
17	.....	.....	.....	Mineral Water of Athan, <i>Piddington</i> .
25	.....	.....	.....	Aerolite, <i>Rawlinson</i> .
370	.....	Pyritous Nodules of Pegue, Aerolite, <i>Capt. Rawlinson</i> .	.....	
370	.....		.....	

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palaontological.	Analyses.
I.				
14	.....	.....	.....	Ava Minerals.
16	.....	Platina. Ava <i>Prinsep</i> .	.....	Fossil Bones, <i>Prinsep</i> .
456	.....	.....	.....	Ava Litharge, <i>Prinsep</i> .
305	.....	Ava Collection, <i>Adam</i> .	.....	
128	.....	Barren Island, <i>Adam</i> .	.....	
145	.....	Salt mines Punjab, <i>Barnes</i> .	.....	
450, 289	Gypsum of Himalaya, <i>Cautley</i> , <i>Everest</i> .		Sevalik Fossil bones, <i>Fal-</i> <i>coner</i> .	
366	.....	.....	.....	
250, 252	.....	Coal Kasim, <i>Cracraft</i> .	.....	



## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
264	.....	— Moradabad, <i>Ravenshaw</i> .		
267	.....	— Peshawar, <i>Burnes</i> .		
549, 596	.....	— Kyook Phyoo, <i>Foley</i> .		
369	.....	— Syung Khyong, <i>Walters</i> .		
368	.....	— Oogadong, <i>Prinsep</i> .		
47	.....	— Mines of Sylhet,		
94	.....	Copper Mines, Nellore, <i>Kerr</i> .		
403	.....	Diamond Mines, <i>Voysey</i> .		
649	.....	.....		
475	Everest's Remarks,			
151, 205, 586	.....	.....		
629, 632, 649	.....	.....		
648, 94, 205,	.....	.....		
27, 583, 639	.....	.....		
465	.....	.....		
475	Geology of Mirzapur to Sagur, <i>Voysey</i> .			
298, 392	— of Hyderabad, <i>Everest</i> .			
606	— of India, <i>Conybeare</i> .			
157	— of Tenasserim Archi- pelago,			
596	Coal from Kyook Phyoo, <i>Prin- sep</i> .			
497	.....	Gold mines of Mount Ophir, <i>Newbold</i> .		
265	.....	Sand in Moradabad district, <i>Ravenshaw</i> .		
402	.....	Iron mines, <i>Voysey</i> .		
94	.....	Copper specimens, <i>Kerr</i> .		
			Bones at Dum-Dum, Col- <i>vin, J.</i>	Fossil bones of Gangetic Delta.
			Fossil bones,	
			— Shells, <i>Spry</i> .	
			— Zoology, <i>Nash</i> .	



Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
III.				
157	Rocks from Tenasserim, <i>Captain Lloyd</i> . [deposits,	Mines of Ava, <i>P. Guiseppé d'Amato</i> .	Fossil Shells, Sagar, <i>Spry</i> .	
376, 542, 639	77 Caves near Hyderabad; Saline	.....	— Elephant, <i>Spilsbury</i> .	
586	.....	.....	Bones in Kunkur near Calpee	
605	.....	Note on Salajit, <i>Stevenson</i> .	<i>Drs. Duncan and Leslie</i> .	
623	.....	.....	Ammonites.	
413	.....	Aerolite.	.....	Salts, Ghazipore, <i>Stephenson</i> .
303	.....	.....	.....	Saline soil, Tirhoot, <i>Stephenson</i> .
36	.....	.....	.....	
188	.....	Assam Limestone, <i>Jenkins</i> .		
303	.....	.....		
40	Borings in Cutch.			
71-75	Hoshungabad & Baitool, <i>Finney</i> .	Southern India, <i>Braddock</i> .		
194	.....	.....		
295	Kasia Hills, Assam to Nun- klow, <i>Cracroft</i> .	.....	Fossil Bones, Ava, <i>Burney</i> and <i>Captain McLeod</i> from the Krendwen River.	
394	Valley of Nerbudda, Tenduk- heri and Baitool, <i>Spilsbury</i> .	.....	— Shells, Europe, <i>Finney</i> .	
365	.....	.....	Fossils, Ancient town in Doonab, <i>Cautley</i> .	
365	.....			
223, 43	.....			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
I. 527, 592	.....	.....	Fossils, Sewalik, <i>Cautley</i> .	
366	.....	Hosseinabad.		
395	.....	Coal, Bhoragurh.		
302, 590	.....	.....	Fossil Bones, <i>Dean</i> .	
412	.....	.....	— Shells, <i>Lieut. Foley</i> .	
529	.....	.....	— Bones Junna, <i>Ld. Smith</i> .	
365, 396	.....	.....	— Elephant of the Ner- budda, <i>Spilsbury</i> .	
399	.....	.....	— Buffaloe of Hoseina- bad, <i>Spilsbury, Prinsep</i> .	
638	.....	.....	— Tooth from Nahun, <i>Baker</i> .	
628	.....	.....	— Impressions in Schist, <i>M'Cielland</i> .	
301	.....	.....	— Shells from Van Die- man's Land, <i>H. T. Prinsep</i> .	
302	.....	.....	— Hyderabad, <i>Mal- colmsen</i> .	
412	.....	.....	Fossil Shells of Ramree, <i>Foley</i> .	
41	Geology of Cutch.	.....	— Bones, by <i>Feroze Shah</i> .	
238	South of Malwa.	.....		
71, 388	Geology of Nerbudda and Baitool Valley, <i>Spilsbury</i> .	.....		
293	— of the Kasia Hills, <i>Cracraft</i> .	.....		
463	.....	Gold Ore, Mysore, <i>Warren</i> .		

Journal A. S. Vol. Page.	Geological.	Minerological.	Paleontological.	Analyses.
III.				
474	.....	Gold Ore, Calicut.	Fossil Shells, <i>Malcolmsen</i> .	
312	.....	.....		
239	Neemueh, <i>Hardie</i> .	.....	Coral, <i>Oasley</i> .	
395	.....	.....	Fossils, <i>Junna, Smith</i> .	
529	.....	.....		
36	.....	Glazipoor Soil, <i>Stevenson</i> .		
188	.....	.....	.....	Sulph. Soda. Tirhoot, <i>Stephenson</i> .
54	Tufa formations, <i>Persia, Montith</i> .			
509	.....	.....	.....	Red Sea Water, <i>Prinsep</i> .
510	.....	.....	.....	Carbon. Magnesia, <i>Prinsep</i> .
512	.....	.....	.....	Tin from Malacca, <i>Prinsep</i> .
513	.....	.....	.....	Mineral Waters, <i>Prinsep</i> .
514	.....	.....	.....	Moulmein Mineral, <i>Prinsep</i> .
527	.....	.....	.....	Sulphate Molybdenum, <i>Prinsep</i> .
579	.....	.....	.....	Rangoon Petroleum, <i>Prinsep</i> .
696	.....	.....	.....	Nellore Copper, <i>Prinsep</i> .
704	.....	Assam Coal, <i>Jenkins</i> .	.....	Monca, or Mountain Chitnee, <i>Piddington</i> .
565, 698	.....		Sewalik Fossils, <i>Baker</i> .	
413	Geology of Nilgiris, <i>Benza</i> .	.....		
530	Trappean Rocks of Bombay, <i>Thomson</i> .	Granitic Gold-washings, <i>Cautley</i> .		
279	.....	.....		
586	.....	.....	Fossil discoveries at Pinjore, <i>Cautley</i> .	
IV.				

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
IV. 648	.....	Nerbudda Coal, <i>Ouseley</i> .	Fossil Bones, <i>Colvin</i> .	
56:236, 651	.....	.....		
295, 582	.....	Copper Mines, Ajmere, <i>Dixon</i> .		
574	.....	— Nellore, <i>Kerr</i> .		
580	.....	— Singhana, <i>Stacey</i> .		
236	.....	.....	Fossils presented, <i>Mr. Dave</i> .	
267, 261	.....		Fossil Bones, Jumna, <i>Dean</i> .	
267, 495, 500	.....	.....	Catalogue of Fossil Bones, <i>Falconer</i> .	
183, 179, 67	.....	.....	Ditto ditto, <i>Burney</i> .	
179	.....	.....	Ditto ditto, Betwa, <i>Chunar</i> .	
183	.....	.....	Fossil Buffaloe's Head, <i>Dawe</i> .	
236	.....	.....	Sivatherium horn and vertebrae.	
	.....	.....	— Elk, <i>Baker</i> .	
409, 506	.....	.....	— Vegetables of Agates, <i>Stephenson</i> .	
507	.....	.....	Swatherium, <i>Falconer</i> , <i>Cautley</i> .	
517	.....	.....	Fossil Shells Kasia Hills, <i>M'Clelland</i> .	
520	.....	.....	Fossil Bones of the Great Himalayas, <i>Baker</i> .	
565	.....	.....	— Camel, <i>Baker</i> .	
694	.....	.....	Synopsis Sewalik Fossils, <i>Baker</i> .	
706	.....	.....		
261	Doab Alluvium, <i>Dean</i> .			
410	Silicious Tufa, <i>M'Clelland</i> .			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
IV. 433	Elevations of the Ghats, <i>Benza</i> .			
435	— Northern Circars.			
532	— <i>Benza</i> .			
540	— Bombay.			
575	— Malacca.			
699	— Nellore.			
	.....	.....	.....	.....
497	.....	.....	Fossil Human Bones, (supposed,) <i>Dean</i> .	Saline Exudations, Ghuzni, <i>Piddington</i> .
680, 696	.....	Curious Salt, <i>Keramut Ali</i> .		
427, 433	Questions on Laterite.			
56	.....	.....	Fossil Bones, <i>Spilsbury</i> .	
520	.....	Pea Stalactite of Tibet, <i>Stenson</i> .		
596	.....	Stalactite of Little Tibet.		
543	.....	The Mines of Malacca, <i>Newbold</i> .		
706	.....	.....	Synopsis Fossils of Sewalik, <i>Falconer and Cautley</i> .	
V. 272	.....	Ores of Antimony, Moulmein, <i>Foley</i> .		
58	.....	.....	Shell of Gigantic Tortoise, <i>Col. Colvin</i> , Fossils, <i>Baker</i> and <i>Durand</i> .	
519	.....	.....	Fossil Shells of Assam, <i>McClelland</i> .	
291	.....	.....	Dadupoor Fossils, <i>Baker</i> .	
486	.....	.....	Fossil Rhinoceros, <i>Baker</i> .	
579	.....	.....	— Carnivora, <i>Baker</i> and <i>Durand</i> .	

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
V. 661	.....	.....	Fossil Sus, <i>Baker and Durand</i> .	
739	.....	.....	— <i>Quadrumania, Baker and Durand</i> .	
110 Basaltic Tract near Nagpoor.				
575 Specimens from Queda Coast, <i>Bland</i> .				
58, 179	.....	.....	Fossils, <i>Colvin</i> .	
38, 39	.....	.....	<i>Sivatherium, Cautley and Falconer</i> .	
294, 768	.....	.....	<i>Mastodon Teeth and Head, Cautley</i> .	
127	.....	.....	<i>Chirotherium, Falconer and Cautley</i> .	
761 Geology of Concan <i>Lush</i> .				
184	.....	.....	Fossils presented, <i>Dawe</i> .	
111 Diamond District of Cuddapah, <i>Malcomson</i> .				
59	.....	.....	Fossil Hippopotamus, <i>Falconer</i> .	
269 Geology of Moulmein, <i>Foley</i> .				
291	.....	.....	Fossil Genera, <i>Dadupur Collection, Baker and Durand</i> .	
108	.....	.....	Fossil Shells of Munoor, <i>Malcomson</i> .	
121	.....	.....	— of Nirmul, <i>Malcomson</i> .	
519	.....	.....	— of Sylhet, <i>McCliland</i> .	

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palaontological.	Analyses.
V. 575	.....	.....	<i>Clelland.</i> — of Pulo Leda,	
127	.....	.....	<i>Bland.</i> — Wood of N. S. Wales,	
768, 294	.....	.....	<i>Cyacroft.</i> — Mastodon, <i>Cantley.</i>	
579	.....	.....	— Felis, <i>Baker &amp; Durand.</i>	
581	.....	.....	— Gulo, <i>Baker &amp; Durand.</i>	
582	.....	.....	— Canis Vulpes, <i>Baker</i> and <i>Durand.</i>	
518	.....	.....	— Bones from the Cape of Good Hope, <i>Trotter.</i>	
589	.....	.....	— from the Jun- na, <i>Dean.</i>	
826, 674	.....	.....	— from Nerbud- da, <i>Spilbury.</i>	
288, 373, 438	.....	.....	— found at Perim.	
59	Specimens from Shekawati, <i>Falconer.</i>			
437	Geology of Ava Specimens, <i>Hannay.</i>			
438	— Straits of Malacca.			
579	— Straits, <i>Bland.</i>			
59, 96	— Hyderabad and Nag- poor, <i>Malcomson.</i>			
260	.....	Gold Mines of Jhompson, <i>New-</i> <i>bold.</i>		
115	.....	Hot Springs of Cuddapah, <i>Malcomson.</i>		

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
288	.....	.....	Notes on Perim Fossils, <i>Hugel.</i>	
761	.....	.....	Notes on Perim Fossils, <i>Lush.</i>	
V. 294	.....	.....	Narrow-toothed Mastodon, <i>Cautley.</i>	
798	.....	.....	.....	
661	Specimens from the Abor Mountains, <i>McClelland.</i>			Samar (or Sambhur) Salt Lake, <i>Conolly</i> and <i>Ste-</i> <i>phenson.</i>
VI. 274	.....	Amber Mines of Ava.		
52, 54	Section of Chandpoor Well, <i>Baker.</i>			
243	.....	Coal in Upper Assam, <i>Bigge.</i>		
234, 499	Boring Experiment, Calcutta.			
786	Section at Goga.			
1099	.....	.....		
159	.....	.....		
538	.....	.....		
653	.....	Kemaon Minerals, <i>McClelland.</i>		
354	.....	.....		
320	.....	Coal in Cuttack, <i>Killoe.</i>		
709	.....	— from the Fort Boring.		
869	.....	.....		
52	Chandpoor Starta, <i>Dawe.</i>			
488	.....			



Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palaeontological.	Analyses.
VI. 233 987, 240 709, 79	..... ..... .....	Elastic Sandstone, <i>Falconer</i> . .....	budda, <i>Spilsbury</i> . Sewalik Fossils, <i>Falconer</i> . Fossils Perim Island, <i>Full- james</i> .	
233	.....	.....	— Bones, East of Hurd- war, <i>Falconer</i> . [ <i>Spilsbury</i> . — Bones, Jubbulpoor, — in the Fort, <i>Col.</i> <i>McLeod</i> . — from the Sewaliks, <i>Mr. W. Dawe</i> . Basilosaurus, <i>Harlan</i> .	
321 897	..... .....	..... .....		
899	.....	.....		
367 786 987	..... Gujarat Boring, <i>Fulljames</i> . Volcanic Specimens from Bour- bon and Mauritius, <i>Langstaff</i> . .....	..... Minerals from Egypt, <i>Lt.</i> <i>Young</i> . Flexible Sandstone, <i>Plowden</i> . Coal and Iron Ore, Egypt, <i>Nesbitt</i> .	New Fossil Sites, Nerbudda Valley, <i>Spilsbury</i> .	
987	.....			
987	.....			
53	Geological Section near Delhi, <i>Dawe</i> .			
245 265	..... .....	Amber Mines of Ava, <i>Hannay</i> . Jasper or Yu-stone of Ava, <i>Hannay</i> . .....	[mains, <i>Lycell</i> . Note on Indian Organic Re- Fossils from Fort Boring, <i>Prinsep</i>	
891 236 276	..... ..... .....	Serpentine Rocks of Ava, <i>Capt.</i> <i>Hannay</i> .		

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
VII. 152	.....	.....		
403	Sounding Mountain in the Red Sea, <i>Welsted</i> .	.....	Fragments of Sivatherium, <i>Col. Colvin</i> .	
487	.....	.....		
699	Altitudes of Nepal Mountains, <i>Cheli Lohar</i> .	.....	New Fossil Sites, Nerbudda Valley, <i>Spilsbury</i> .	
234	Fort Boring, <i>Taylor</i> .			
153	.....	Hot Spring of Lohar Khond, <i>Wade</i> .		
1099	.....	.....	Fossil Hippopotamus, Ava, <i>Burney</i> .	
310	Visit to the Niti Pass, <i>Benson</i> .			
324	Regh Ruwan, <i>Burney</i> .			
466	Simla Specimens, <i>Dr. McLeod</i> .			
848	.....	Coal Specimens, <i>Burney</i> .		
658	.....	.....		
65	Coal Level, Indian Fields, <i>Mc- Clelland</i> .		Fossil Giraffe, <i>Cautley</i> .	
197	.....	Table of Indian Coal, <i>Prinsep</i> .		
701	.....	Coal in Tenasserim, <i>Helfer</i> .		
839	.....	— Bidjurgurh, <i>Osborne</i> .		
948	.....	— Beds of Assam, <i>Mc- Clelland</i> .		
959	.....	— of Sylhet, <i>Mc- Clelland</i> .		
964	.....	— of Behar, <i>Mc- Clelland</i> .		
934	.....	Copper Mines of Kemaon, <i>Drummond</i> .		
621, 625	.....	Gold washings, Assam, <i>Jenkins</i> .		

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
VII.				
363	.....			
152	Section of a hill in Cuttack, <i>Kittoe</i> .	Salumba Salt, <i>Gubbins</i> .		
521	Koh i Daman, <i>Lord</i> .			
521	Hindoo Koosh, <i>Lord</i> .			
521	.....	Ghorband Mines, <i>Lord</i> .		
69	Geology of the Kasya Moun- tains, <i>McClelland</i> .			
822	.....	Aerolite from Ougein.		
137	.....	Coal and Iron Mines of Tal- cheer, <i>Kittoe</i> .		
VIII.				
385	Coal Field of Tenasserim, <i>Heffer</i> .			
471	.....	Report on the Copper Mine of Kemaon, <i>Glasford</i> .		
708	.....	.....	Fossil Shells in Saugor & Nerbudda Territories, <i>Spilsbury</i> .	
950	.....	.....	Fossil Sites on the Nerbud- da, <i>Spilsbury</i> .	
1037	Geology of the country between Bhar and Simla, <i>Jameson</i> .			
1057	.....	Process of washing for Gold Dust and Diamonds at Hee- rakhond, <i>Ouseley</i> .		
683	.....	Smelting of Iron Ore of Burd- wan, <i>Jessop and Co</i> .		
IX.				
30	.....	Copper in Luz near Bela, <i>Capt De la Hozte</i> .		

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
IX. 134	Journey from Kurrachee to Hinglaj in Luz, <i>Capt. Hart.</i>			
555	Trip through Kunawur, Hung- rung and Spiti, <i>Lieut. Hutton.</i>			
198	.....	Report of the Coal Committee.		
625	.....	.....	Fossil Alcyonites, <i>Dr. Spils-</i> <i>bury.</i>	
1126	.....	.....	Fossil Shells of Bajgah, Aff- ghanistan, <i>Lieut. Hay.</i>	
947	Expedition in the Naga Hills, <i>Lieut. Grange.</i>			
973	Museum of Economic Geology of India, <i>Capt. Trenenheere.</i>			
889	Notes from Brimhan Ghat to Umrkuntuk, the source of the Nerbudda, <i>Dr. Spilsbury.</i>			
808	Sylhet, Kachar, &c. <i>Capt. Fisher.</i>			
677	Boring Committee of Fort Wil- liam, Report Abstract, <i>Col.</i> <i>McLeod.</i>			
1128	.....	Coal at Hazareebag, <i>Dr. Dun-</i> <i>bar.</i>		
1141	Report on proposed Museum Economic Geology, <i>H. Pid-</i> <i>dington.</i>			
1	Route to the Sources of the Pun- jab Rivers, <i>Lieuts. Broome</i> <i>and Cunningham.</i>			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palaeontological.	Analyses.
X. 341	.....	Coal at Kotah, and Anthracite at Duntinnapilly, <i>Dr. W. Walker.</i>		
126 300	Naga Hills, Notices, <i>Lieut. Bigge.</i> .....	Coal at Bullea near Hazareebagh, <i>Dr. Dunbar.</i>		
386, 471	Geology of Hunumkondah, Nizam's Territory, <i>Dr. Walker.</i>			
349, 419	Report on Cheduba, <i>Capt. Halsted.</i>			
163	.....	Kaolin Earth of Mysore, <i>Capt. J. Campbell.</i>		
74	.....	Mines and Mineral Resources of Northern Afghanistan, <i>Capt. Drummond.</i>		
751	.....	Limestones from Cachar, <i>H. Piddington.</i>		
677	Cataclysm of the Indus, Notice. <i>Dr. Falconer and H. Piddington.</i>			
105	Journey to the sources of the Punjab Rivers, <i>Lieut. A. Cunningham.</i>			
159	.....	Soda Soils of the Barranahal, <i>Capt. Campbell.</i>		
436	.....	.....	.....	
447	.....	Report on Soils from Cheduba, <i>H. Piddington.</i>		Sea Island Cotton Soil from Chetuba, <i>H. Piddington.</i>

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
X. 198	Valley of the Spiti and Kothghur, <i>Capt. Hutton</i> .			
626	.....	.....	Fossils in the Valley of the Nerbudda, <i>Dr. Spilsbury</i> .	
620	.....	.....	Fossil Elephantine Jaw, sent by <i>Dr. Spilsbury</i> from Jubulpore, <i>H. Piddington</i> .	
852	.....	Manganese of Mergui, <i>Capt Tremenhære</i> .		
779	Museum of Economic Geology for the N. W. Provinces, <i>Lieut. Baird Smith</i> .			
967	.....	Porcelain Clay at Mangalore, <i>Dr. Christie</i> .		
797, 977	Report on Afghanistan, <i>Dr. Griffith</i> .			
518	Report on Indus, <i>Lieut. Wood</i>			
939	.....	.....		
845	.....	Tin of Mergui, <i>Capt. Tremenhære</i> .		
XI. 1	Supposed coal of Kalabagh, <i>Dr. Jameson</i> .	Tin of Mergui Addl. Report, <i>Capt. Tremenhære</i> .		
24	.....	Notes on Do., <i>Dr. McClelland</i> .		
217	.....	On the Manufacture of Steel in Southern India, <i>Capt. Campbell</i> .		Salts called Puckwah and Phoolkaree, <i>H. Piddington</i> .

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
XI.				
289	.....	Concluding Notes on Tin of Mergui, <i>Capt. Tremenhœre</i> .		
326	.....	Correspondence on Do, <i>Goverment</i> .		
322	.....	Circular of Museum of Economic Geology, <i>H. Piddington</i> .		
1131	.....	Descriptive Catalogue of Specimens from Aden, Mt. Sinai and Egypt, &c., <i>Capt. Newbold</i> .	Fossil Ovis and Fossil Ibe.	
1157	Visit to Melum and the Oonta Dhoora Pass, <i>Capt. Manson</i> and <i>T. H. Batten, Esq. C. S.</i>	Report of the Mineralogical Survey of the Himalaya Mountains, <i>Capt. J. D. Herbert</i> .		
Extra No.	.....			
78	Journal of a Trip to the Bulcha and Oonta Dhoora Passes, <i>Lieut. J. A. Weller</i> .			
164	.....	Ores from the Kutturbagga Iron Mine, Sumbulpore District, <i>C. L. Babington</i> .		
183	Report of deputation to examine the foundation of the Indus, <i>Dr. Jameson</i> .	.....	.....	Of Iron Ores from Tavoy and Mergui and Limestone from <i>Dr. A. Ure</i> .
236	.....			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
XI. 253	.....	Asphaltum Rock and Asphalté, <i>Capt. Goodwyn, B. E.</i>		
363	Journey from Soobathoo to Shipke, <i>Lieut. Gerard, B. A.</i> Geology of Bundelkund and Jubbulpore, <i>Dr. J. Adam.</i>			
471	.....	.....	.....	Limestone from Darjeeling, <i>H. Piddington.</i>
723	Coal Field of the Damnoodah Valley, <i>J. Homfray.</i>			
811	.....	Contributions to a History of the development of Mineral Resources of India, No. I., <i>S. G. T. Heathy, Esq.</i> Building Materials of District of Cuttack, <i>Lieut. Rigby, B. E.</i>		
836	.....			
839	.....	Second Report on Tin of Mer- gui, <i>Capt. Tremenhewe.</i>		
853	.....	Iron of the Kasia Hills, <i>Lieut Yule.</i>		
929	Geological Notes, Bellary to Bijapore, <i>Capt. Newbold, M. N. I.</i>			
941	Ditto ditto Bijapore via Kan- nighiri, <i>Capt. Newbold.</i>			
254	Cotton soil from Kurnaul, <i>Capt. Newbold.</i>			
256	Mud Volcano of Khyook Phyooc. <i>Capt. Howe.</i>			



Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
XII. 333	.....	Copper Ores on Round Island Cheduba Archipelago, <i>Major Williams</i> .		
453	.....	Report on Copper Mines of Pokree in Ghurwal, <i>G. S. Lushington, Esq. C. S.</i>		
521	Note on Jowahir and Nectee Passes, <i>Capt. Boys</i> .			
523	Visit to the Pakchan River, Siam Boundary, <i>Capt. Tre- menheere</i> .			
542	.....	Contributions to a History of the Mineral Resources of India, No. II., <i>Heathly</i> .		
736	.....	Galena from Chota Nagpore, <i>Piddington</i> .		
769	.....	Supplement to Report on Cop- per mines of Pokree, <i>Lush- ington</i> .		
769	.....	.....	On a Fossil Antelope, Da- doopore Museum, <i>Baker</i> .	
832	Sub-Marine Volcano, Arracan, <i>Major Williams</i> .			
833	.....	Sulphur from Kurrachee, <i>Capt. Preedy</i> .		Sulphur from Kurrachee, <i>Piddington</i> .
834	.....	.....	.....	Native Copper from Round Island, <i>Mornay</i> .
904	.....	.....	.....	

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
XII. 907	Earthquakes in Upper Assam, <i>Hannay.</i>			
914	Proposed examination of Round Island, Arracan, <i>Pidding-</i> <i>ton.</i>			
1014	Ditto ditto and letter to Go- vernment, <i>H. Torrens, Esq.</i>			
1025	.....			
1029	Memoir on Indian Earth- quakes, <i>Lt. Baird Smith.</i>	Catalogue of specimens from the Bombay Presidency. .....	.....	Effects of Sea-water on Iron, <i>W. B. O'Shaugh-</i> <i>nessy, M. D.</i>
1114	Instructions for Steamer visit- ing the Chedooaba Groupe, <i>Piddington</i> ; and Report by <i>Capt. Russell.</i>	Indian Lithographic Stones. Heerapore Iron Ores, <i>Capt.</i> <i>Oldfield.</i>		
1120	.....			
Proc. vi.	.....			
171	Geological Map of Capt. Her- bert's Survey.			
172	Notes on Moorecroft's Travels in Ladakh and Gerard's Kn- maon, <i>Lt. J. D. Cunningham.</i>			
313	Fossil Deposit, Kunlun, and Thermometrical Tempera- ture of Southern India, <i>Capt. Newbold.</i>			Corundum Stones, <i>Pidding-</i> <i>ton.</i>

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
XIII. xxxvi.	Volcanic Island, Arracan, <i>Ma- jor Bogle.</i>			
xxxvii.	Catalogue Geological Specimens from Western India, <i>Bombay Society.</i>			
336	.....	.....	.....	Red Sandstone from Nurnoor, Southern India, <i>Piddington.</i>
lx.	.....	Lithographic Stone, <i>Capt. Stewart.</i>		
734	Capt. Herbert's tour from Almora through Kumaon and Ghurwal, <i>J. H. Batten, C. S.</i>		Osseous Breccia and Deposit of Billa Soorgum, Southern India, <i>Capt. Newbold.</i>	
765	.....	.....	Notes on Nerbuddah Fossils, <i>Spilsbury.</i>	
cxvii.	.....	.....	Lobcidolite, <i>Piddington.</i>	Lobcidolite, <i>Piddington.</i>
853	Extracts from <i>Dr. Voysey's Journals</i> , No. 1, Geological.			
862	Remarks from Benares to Barrackpore, <i>Dr. T. Row.</i>			
880	.....	.....	.....	Aerolites from Kandeish, <i>Abbott—Piddington.</i>
964	On Indian Earthquakes, <i>Baird Smith.</i>			

## JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses.
XIII. 984	Notes from Masulipatam to Goa, and on Regur and Laterite, <i>Newbold</i> .			
cxiv.	.....	Rajarrah Coal specimens, <i>Sherwill</i> .		
xxvii.	.....	Corundum, <i>Sherwill</i> .		
XIV. xv.	.....	Agalmatolite, (Samy Stone,) <i>Major Williams</i> .		
xxiii.	Hot springs of Chittagong, <i>Ince</i> .			
xxiv.	Submarine Volcano, Arracan, <i>Williams</i> .			
497	Notes from Madras to Goa, <i>Newbold</i> .			
lxxxv.	.....	.....	.....	Lignite from Assam, <i>Piddington</i> .
604	Register of Indian and Asiatic Earthquakes, <i>Baird Smith</i> .			
641	Notes from Mangalore to Madras, <i>Newbold</i> .			
754	.....			
756	Agate Splinters, on the Banks of the Nerbudda, <i>Abbott</i> .			
759	Notes on Southern India, Pondicherry to Beypore, by the Palgatcherry pass, <i>Newbold</i> .			
cxvi.	Limestone Deposit at Trevandrum, <i>Genl. Cullen</i> .	Iron Works of Beerbhoom, <i>Welby Jackson, Esq. C. S.</i>		

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
XIV.				
817	Assam Petroleum Beds, <i>Han- may</i> .			
821	Granite in the bed of the Ner- budda, <i>Abbott</i> .			
217	Glacier, Ice-berg, and Wave Theories in Southern India, <i>Newbold</i> .			
268	Notes on the Southern Mah- ratta Country, <i>Newbold</i> .			
329	.....			
354	Notes on the Nerbudda with map, <i>Ouseley</i> .			
398	Notes from Kistnapatam to Honawur and falls of the Gairsuppa, <i>Newbold</i> .			
442	On Konkur formations, <i>Ab- bott</i> .			
XV.				
lxiv.	.....	Graphite from Travancore, <i>Genl. Cullen</i> .		
471	.....	Pokree and Dhanpore Copper Mines, <i>S. Reckendorf</i> .		
495	Sandstone at Sassaram in Sha- habad, <i>Sherwill</i> .			
55	Geological features of Zillah Behar, <i>Sherwill</i> .			
204	Notes from Pennaur to Pon- dicherry, <i>Newbold</i> .			
224	— on the Western Coast of Southern India, <i>Newbold</i> .			

JOURNAL OF THE ASIATIC SOCIETY.

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses.
XV. 315	Notes from Seringapatam by the Hegulla pass to Cannanore, <i>Newbold.</i>			
380	— from Koompta to Cum- bum and Chittoor, <i>Newbold.</i>			
lxii.	.....	.....	.....	Ore of Cerium from South- ern India, <i>Piddington.</i>
lxiv.	.....	.....	.....	Lead and Antimony from Hisato, <i>Piddington.</i>
XVI. 193	.....	.....	.....	Atmospheric Dust, from Shanghai, <i>Piddington.</i>
226	Excursion to the Pindree Gla- cier, <i>Madden.</i>			
279	Notes on Zillah Shahabad, <i>Sherwill.</i>			
266	.....	Gold Washings from the sands of the Beyass, <i>Abbott.</i>		
369	.....	.....	.....	Tremenheerite, <i>Piddington.</i>
371	.....	.....	.....	Volcanic Coal from Arracan, <i>Piddington.</i>
380	Eruption on the Banks of the Nerbudda, <i>Lt. Briggs.</i>			
382	White sea. <i>Mr. G. F. Pearson.</i>			
477	Notes from Gooty to Hydra- bad, <i>Newbold.</i>			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XVI. 499	Notice of a Volcanic Island on the Coromandel Coast, <i>Annular Register of 1758, Piddington.</i>			
619 } 667 } 711 }	Geology of Singapore, <i>J. R. Logan, Esq. M. D.</i> .....	.....	.....	Ferruginous Spherules from Bundleeund, <i>Piddington.</i>
713	.....	.....	.....	Deo-Mooncees of Assam, <i>Piddington.</i>
717	.....	Coal from Junkscylon, <i>Government of Bengal.</i>		
794	Glaciers of the Pindur, Kumaon Himalaya, (map, p. 1002). <i>Lt. Strachey, B. E.</i>			
1129	.....	.....	.....	Newboldite, <i>Piddington.</i>
1135	Geological and Mineralogical Observations, Hazaree District, <i>Abbott.</i>			
1138	.....			
1266	.....	Emerald Mines of Sakeyt, Egypt, <i>Newbold.</i> .....	Fossil bones near Subathoo, <i>Vicary.</i>	
XVII. 57	Angami Naga Hills, <i>J. W. Masters.</i>			
59	.....	.....	.....	Ball Coal of Burdwan, 1st Notice, <i>Piddington.</i>
89 } 489 }	Coal Beds in the Namsay Hills, <i>Capt. J. E. Rogers, I. N.</i>			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XVII. 137	On probable Metalliferous deposits in the Sub-Himalayas, <i>R. H. Irvine, M. D.</i>			
151	.....			
167 } Part I. }	Coal on the Booree Dehing River, Assam, <i>Major Han- nay, B. N. I.</i>			
168	.....	.....	.....	Cannel Coal from the Booree Dehing, <i>Piddington.</i>
168	.....	.....	.....	Cobalt from Jyepoor, <i>Piddington.</i>
201	Trip to Kuka and Lahul, <i>Cunningham.</i>			
230	Inundation of the Indus, <i>Abbott.</i>			
281	Kohistan of the Jullunder Doab, <i>Lt. W. H. Parish, B. A.</i>			
324	What to observe in the Himalaya, <i>Humboldt.</i>			
XVII. 203 } Part II. }	Motion of the Pindur Glacier, <i>Strachey.</i>			
355	Temperature of the Hot-springs at Pur Mungul, <i>Major Baker.</i>			
	Observations on the Grand Trunk Road, <i>J. D. Hooker, M. D.</i>			



Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XVII. 500 } Part II. }	Report on the Salt Range, <i>A. Fleming, M. D.</i>			
538	.....	.....	.....	Meteoritic Iron from the Kur-ruckpore Hills, <i>Piddington.</i>
584	Eastern District of Egypt, <i>Hekkekyan Bey.</i>			
703	.....	.....	.....	Remarks on Ball Coal, <i>J. Homfray.</i>
XVIII. 170 } Part I. }	.....	.....	.....	Coal from the Prisco Pit, Newport, S. Wales, <i>Piddington.</i>
171	.....	.....	.....	Supplementary Note on Capt. Sherwill's Meteoric Iron, <i>Piddington.</i>
172	Earthquakes in Assam, <i>Major Jenkins.</i>			
287	Snow Line Himalayas, <i>Strachey.</i>			
360	Trip through the Kohistan of the Jullunder, <i>Parish.</i>			
410	Deviation of the Compass near Sangor, Bundelcund, <i>Piddington.</i>			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XVIII. 412 } Part I. }	.....	.....	.....	Ball Coal of the Burdwan Mines, Second Notice, Matrix Coal, <i>Piddington</i> .
661	Trip to Pind Dadun Khan on the Salt Range, <i>Dr. Fleming</i> .			
694	Note on Perpetual Snow Line, <i>Cunningham</i> .			
761	Physical Geography of the Himalayas, <i>Hodgson</i> .			
954	Snow Line of the Himalaya, <i>Hutton</i> .			
XIX. 75	.....	Ball Coal of the Burdwan Mines, Third Notice, <i>Pid- dington</i> . .....	.....	Analysis of Ball Coal, Third Notice, <i>Piddington</i> .
77	.....			
77	.....	Iron of the Dhunakar Hills, <i>Torrens</i> .		
79	Trip to the Niti Pass, <i>Strachey</i> .			
136	Note on Patna Boulders, <i>Capt. Ommanney, B. E.</i> See also p. 488, <i>Piddington</i> .			
139	Coal Strata of Wadi Araba, Eastern Egypt, <i>Hekhekian Bey</i> .			
143	.....	.....	.....	Orange-Yellow Earth from Sikkim, <i>Piddington</i> .

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XIX. 145	.....	.....	.....	Calderite, a new rock, <i>Piddington</i> .
156	.....	.....	.....	Coal from Laboan, <i>Piddington</i> .
190 Extracts from <i>Dr. Voysey's</i> Private Journal No. II.				
212	.....	Zinc Mines of Jawar, <i>Capt. J. C. Brooke</i> .		
217 Formations and Lead Mines of Kohil-el-Terrafeh, <i>Hekhe- kyan Bey</i> .				
269 Extracts from <i>Dr. Voysey's</i> Private Journal, No. III.				
302 On the General Descent and Upheaval in the Northern Hemisphere, <i>Dr. G. Buist</i> .				
429 Report on the Spiti Valley, <i>Capt. W. C. Hay</i> .				
452	.....	.....	.....	Haughtonite, a new Mineral, <i>Piddington</i> .
488	.....	.....	.....	Corundum and Fibrolite, <i>Piddington</i> .

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palæontological.	Analyses and Examinations.
XX. 1	.....	Argentiferous Copper Ores and <i>Pacos</i> Deoghur Mines, <i>Piddington</i> . 1st Notice.	.....	Examined, <i>Piddington</i> .
207	Calderite Rocks, Series of them, <i>Piddington</i> .			
295	.....	Mica Mines of Behar, <i>Capt.</i> <i>W. S. Sherwill</i> .		Coal from Afzulpoor, <i>Piddington</i> .
365	.....	.....	.....	
544	Tour through the Rajmahal Hills, <i>Sherwill</i> .			Coal from the Mootee Jhurna Falls, <i>Piddington</i> .
366	.....	.....	.....	
502	Turan Mall Hill, Report on it, <i>Capt. Tharburn</i> .			Shalka Meteorite, <i>Piddington</i> .
299	.....	.....	.....	
192	Showers of Sand in China, <i>Dr. D. J. Macgowan</i> .			Argentiferous Lead from the Bor Kamptee Country, <i>Piddington</i> .
367	.....	.....	.....	Turquoises from Mt. Sare- bat Red Sea, <i>Piddington</i> .
367	.....	.....	.....	
403	.....	Apparatus for distilling Mer- cury from Amalgams, <i>Piddington</i> .	.....	
XXI. 538	.....	Graphite, Darjiling, <i>Sherwill</i> .		

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XXI. 74	.....	.....	.....	Argentiferous Ores of Deoghaut, Second Notice, <i>Piddington</i> .
76	.....	Hircine, a New Mineral Resin, <i>Piddington</i> .	.....	Examined, <i>Piddington</i> .
407 } 477 }	Journey through Sikkim to the Frontiers of Thibet, <i>Dr. A. Campbell</i> .			
XXII. 279	.....	Hircine Supplementary Notice, <i>Piddington</i> .		
484	.....	Iron Mines of the Raneeunge District, <i>Major Baker</i> and <i>Professor Oldham</i> .		
511	Gold Fields of Upper Assam, <i>Major Hannay</i> .			Examined, <i>Capt. James</i> , 198.
196	Laterite near Raungoon, <i>Capt. C. B. Young</i> , B. E.	.....	.....	Laterite, <i>Piddington</i> .
206	Report on Laterite and Latent Clays from <i>Capt. C. B. Young</i> , <i>Piddington</i> .	.....	.....	
207	.....	Ismorphic Iron Ore, Kerana near Lahore, <i>Piddington</i> .	.....	Examined, <i>Piddington</i> .
540 } 611 }	Geology of the Sikkim Himalaya Mountains, <i>Capt. W. S. Sherwill</i> .			
229 } 333 } 444 }	Geological Structure of the Salt Range of the Punjab, &c. <i>Dr. A. Fleming</i> .			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palaeontological.	Analyses and Examinations.
XXII. 311	.....	.....	Fossiliferous Limestone and lignite from Gerbee, <i>Dr. Cantor</i> .	
311	.....	Copper Ore from the Barragunda Mines, Hazareebagh. <i>Mr. Mackenzie, Piddington.</i>	.....	312 Examined, <i>Piddington</i> .
313	.....	Jet Coal from the Teesta near Darjeeling, <i>Dr. A. Campbell, Piddington.</i>	.....	(314) Examined, <i>Piddington</i> .
283 Travels in Central Asia, <i>Gardiner.</i>				
XXIII. 381	.....	.....	.....	Coal from Darjeeling, 4 specimens, <i>Piddington</i> .
714	.....	.....	.....	Coal from Ava, 2 specimens, <i>Piddington</i> .
477	.....	Copper Ores from Darjeeling, <i>Campbell.</i>	.....	Examined, <i>Piddington</i> .
651 Notes on the Geology of the Punjab Salt Range, <i>W. Theobald, Juar.</i>				
92	.....	Iron Ore of Korana, <i>Dr. Fleming.</i>	.....	Examined, <i>Dr. Fleming</i> .
201 Coal on the Sivok Nuddee near Darjeeling, <i>Prof. T. Oldham.</i>				
381	.....	.....	.....	Four Specimens of Coal from Darjeeling, <i>Piddington</i> .
714	.....	.....	.....	Coal from Ava, <i>Piddington</i> .

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Paleontological.	Analyses and Examinations.
XXIII. 477	.....	.....	.....	Copper Ores from Darjiling, <i>Piddington.</i>
92	.....	.....	.....	Iron Ore from Karana, <i>Dr.</i> <i>A. Fleming.</i>
170	.....	.....	.....	Nepaulite, <i>H. Piddington.</i>
283	Silt in suspension in the water of the Hooghly, <i>Piddington.</i>			
263	Geology of the Rajmahal Hills, <i>Prof. Oldham.</i>			
103	Geology of Singhbhoom, <i>Capt.</i> <i>Haughton.</i>	Mineralogical resources of Singhbhoom, <i>Capt. Haughton.</i>		
205	Milky Sea, <i>Capt. Bowen.</i>	.....	.....	Copper Ores from the neigh- bourhood of Darjiling, <i>Piddington.</i>
208	.....			
399	Fossils and Minerals from Kateri in Rajamundry, <i>W.</i> <i>Elliot, M. C. S.</i>			
400	On the Peats of Bengal, <i>Pid- dington.</i>			
402	.....	On Iron Ores, washings and smeltings in India, <i>Pidding- ton.</i>		
403	.....	.....	.....	Coal from the Teesta and Malanukli (Darjiling), <i>Piddington.</i>
746	.....	Meteorite from Segowlee, <i>Capt.</i> <i>W. S. Sherwill.</i>		
651	Geology of the Salt Range of the Punjab, <i>W. Theobald.</i>			

Journal A. S. Vol. Page.	Geological.	Mineralogical.	Palaontological.	Analyses and Examinations.
XXIV. 212	.....	.....	.....	Burdwan Kunkur and smelt- ings of Iron Ore with them, <i>Piddington</i> .
283	.....	.....	.....	Coal from Churra Punji, <i>Pid- dington</i> .
347	Age of the Coal Strata in Western Bengal and Central India, <i>Rev. S. Hislop</i> .			
240	.....	.....	.....	Coal from Talcheer in Cut- tack, <i>Piddington</i> .
203	.....	.....	.....	Graphite of Kemaon and Travancore, <i>Dr. Royle</i> .
248	Coal fields of Talcheer in Cut- tack, <i>E. A. Samuells, B. C. S.</i>			
250	.....	.....	.....	Lt. Short's Gold Dust and Sands from Midnapore, <i>Piddington</i> .
704	.....	.....	.....	Artificial Bricks, <i>Piddington</i> .
704	.....	.....	.....	Burdwan Paving Stone, <i>Piddington</i> .
706	.....	Copper Ore in slags, <i>Messrs. Bath and Sons, Piddington</i> .		
707	.....	Darjiling Copper Ores, <i>Dr. Campbell</i> .		
708	.....	.....	.....	Iron Ore Kunkurei and Palleyra in Cuttack, <i>Pid- dington</i> .



# APPENDIX D.

TABLE OF INDIAN COALS ANALYZED AT THE CALCUTTA ASSAY OFFICE, INCLUDING THOSE PUBLISHED IN THE GLEANINGS IN SCIENCE, SEPTEMBER 1831, ARRANGED ACCORDING TO LOCALITIES EXTRACTED FROM THE REPORT OF THE COAL COMMITTEE; BY MR. JAS. PRINSEP. JOURNAL, VOL. VII. p. 197.

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on Sand-bath per cent.	Composition on 100 Parts.			Calculated percentage of Ash in Coke.
					Volatile Matter.	Carbon.	Ash.	
1	Burdwan, Raniganj.	Slaty Coal, .....	1831	1.334	39.5	45.9	14.6	24.0
2	Ditto.	"	1831	8.0	41.5	45.2	13.3	22.5
3	Ditto.	September, .....	1836	1.362	32.8	54.0	13.2	24.5
4	..... ?	April, .....	1837	1.450	30.0	51.6	18.4	35.6
5	Raniganj.	April, .....	1837	1.310	37.1	55.2	7.7	13.9
6	Chinakuri.	April, .....	1831	1.340	32.5	61.1	6.4	9.5
	Jherria, S. of } Damuda.	Slaty Coal, April, .....	1838	1.220	18.0	60.0	22.0	
7	Adjai, near the foregoing.	No. 1. from Mr. Erskine,						
		October, .....	1837	1.403	4.2	45.4	20.6	
8		No. 2.	"	1.396	5.2	47.0	16.0	
9	Benares road, 149th milestone.	Ditto. March, .....	1837	1.424	5.9	44.7	20.9	46.7
10	Near Sone River.	April, .....	1837	1.260	insuffi- cient.			
11	Palamoo.	Slaty, .....	1831	1.482	9.1	52.1	10.5	16.8
12	Ditto.	Without lustre, .....	1831	1.419	7.1	54.1	9.5	14.9
13	Ditto.	By Mr. Homfray, July, ....	1837	1.442	7.9	63.3	7.3	11.5
14	Ditto.	Do. Anthracite, Ditto. ....	1837	1.447	2.8	7.9	83.1	10.8
15	Amarath.	Ditto. Ditto. ....	1837	1.434	2.5	7.2	85.6	8.4
16	Bidgigarh.	Minute specimen, received Ap.	1837	1.260	..	..	..	..

TABLE OF INDIAN COAL—Continued.

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on Sand bath per cent.	Composition on 100 Parts.			Calculated per centage of Ash in Coke.
					Volatile Matter.	Carbon	Ash.	
17	Nerbudda	Slaty Anthracite, . . . . .	1831		27.0	58.0	15.0	20.5
18	Nimbuagarh.	Very earthy Ditto, . . . . .	1833	3.5	14.0	22.0	64.0	
19	Sohanpoor.	Ditto, . . . . .	1831	6.0	25.0	29.0	46.0	61.4
20	Wardarala.	Ditto, . . . . .	"	7.8	43.8	33.7	22.5	40.0
21	Bagelpore.	Ditto, . . . . .	"	10.0	32.0	40.5	27.5	40.4
	Taleheer, best.	Slaty dull April, . . .	1838		38.7	51.2	10.1	
	Do. inferior.	Glossy, friable, . . . . .	"		36.2	41.9	21.9	
	Hingolai.	Anthracite Slate, . . . . .	"		16.0	10.0	74.0	
	Do. best.	Dull with bright seams, . . . . .	"		36.4	39.6	24.0	
	Jacovain, Ditto.	Ditto, . . . . .	"		32.6	35.9	31.5	
	Upper streams.	Lignite, . . . . .	1835		63.1	29.6	7.3	
22	Assam	.....	"		56.9	31.1	12.0	
23	.....	.....	"		62.8	29.0	8.2	
24	.....	.....	"		1.223			
25	.....	February, ..	1837	3.8	1.244	39.9	58.1	3.4
26	.....	"	"	15.1	1.312	48.9	47.7	7.1
27	.....	July, .....	"	19.8	1.320	48.4	48.2	7.0
28	.....	"	"	2.1	1.284	44.1	51.5	8.5
29	.....	"	"	2.4	1.260	43.9	51.4	9.1
30	.....	"	"	5.9	1.445	43.4	22.7	
31	.....	Partly silicified, ..	"		50.0	44.9	5.1	11.3
32	Silhet Kasya Hills, Chirra.	Good Coal, .....	1831	7.0	37.1	62.0	0.9	1.5
33	Ditto.	Slaty Bituminous ..	"	12.3	38.4	53.4	8.2	13.3

TABLE OF INDIAN COAL—Continued.

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on standard bath per cent.	Composition on 100 Parts.			Calculated percentage of Ash in Coke.
					Volatile Matter.	Carbon.	Ash.	
34	Silhet Kasya Hills, Chirra.	Lignite, June, 1832	1.330	7.5	45.0	53.0	3.0	
35		Brown friable like peat " 1831		36.0	63.6	29.2	7.2	20.0
36	Laour.	Brown Coal, " "	1.398	10.1	44.4	41.1	14.5	26.1
37		Ditto, lighter Slaty, " "	1.380	2.8	58.8	28.6	12.6	30.5
38		Friable bituminous, " "	1.348	7.1	42.2	41.0	16.8	29.0
39		Bituminous Shale, " "	2.042		22.0	26.0	52.0	66.0
40	Ava, Kuenduen River.	Jet Coal, " "	1.363	8.0	40.0	54.1	5.9	9.9
41		Lignite, " "	1.276	5.0	54.5	43.0	2.5	5.5
42	Manipur Tankick.	Good Coal, " "	1.361	6.2	39.3	49.7	11.0	18.1
43	Arracan Sandonag.	Lignite, May, 1833	1.308		66.4	33.0	0.6	1.8
44	Syney Kong.	Coal, " "			37.1	60.5	2.4	
45	Oogadong.	Lignite, " "			63.0	35.5	1.5	
46	Phuringa.	Silicified Lignite, " "			3.2	4.3	92.5	
	Aeng, Capt. Lumsden.	Lignite, April, 1838	1.287		47.2	49.5	3.3	
47	Himalaya, Kemoan.	Ditto. with pyrites, " "	1.445		31.9	40.1	78.0	
48	Moradabad Hills, near Hurdwar.	Average of Balia, Herbert, " "	1.330					
49		Impregnated with pyrites, " "	1.368		35.4	50.0	14.6	
50		" " " "	1.343		51.0	40.2	8.8	
51	Nahun.	Lignite of Kheri, " "	1.458	21.0	56.0	37.3	6.5	17.9
52	Peshawar, near the Indus.	From Mr. Dawe, Canal Dep., 1837	1.502	13.1	44.0	41.7	14.3	14.8
53	Cutch.	Bituminous Shale, " "	1.670		37.0	6.2	56.8	
54	Travancore.	Fossil Seeds, like Almond, " "			52.0	45.0	3.0	6.2
55	Calcutta boring.	400 Feet below the surface, " "	1.200		59.2	35.1	5.7	
56	Gogah, Guzerat.	Peat 20 feet from surface, Canal, " "			62.0	16.7	21.3	
57	Calcutta Alluvium.	Black peat earth, " "				23.8	76.2	
58	Darjeeling, Sikkim.	Used in steamer, " "	0.733	11.0	80.3	18.9	0.8	
59	Singapur Mangrove Wood.							

COALS IMPORTED INTO CALCUTTA, ANALYZED AT THE CALCUTTA ASSAY OFFICE.

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on Sand-bath per cent.	Composition on 100 Parts.			Per centage of Ash in Coke.
					Volatile Matter.	Carbon	Ash.	
1	Syrian Coal, Red Sea.	With much pyrites, .....	1.335	2.5	42.1	34.2	23.7	
2	New South Wales.	Average of several Sp., ....	1.277	2.0	37.0	58.4	4.6	7.9
3	V. D. L. Hunter River.	Mr. Cracroft's Sp., .....	1.277	3.3	38.0	60.1	1.9	3.1
4	China.	Glance Coal or Anthracite, ..	1.360	4.9	28.4	64.6	7.0	10.8
5	English Pit Coal.	Imported in .....	1.282	3.0	7.0	91.6	1.4	1.5
6		On large scale, .....	1.273	1.5	29.0	69.4	1.6	2.3
7		November, ..	1.270		25.0	73.0	2.0	2.6
8		"			32.2	64.7	3.1	4.8
9		December, ..	1.265		29.7	69.5	0.8	1.1
10		"			35.0	63.6	1.4	2.2
11		February, ..	1.352		26.5	73.2	0.3	0.4
12		May, .....	1.344		31.8	61.0	7.2	11.8
13		"		4.1	40.5	54.2	5.3	9.8
14		June, .....			34.4	63.8	1.8	2.8
15		July, .....	1.284		35.1	62.8	2.1	3.3
16		December, ..	1.286	1.4	29.1	62.8	8.1	12.9
17		"			31.5	67.3	1.2	1.8
					31.2	67.3	1.5	2.2

Average of English Coals,      31.0      67.3      2.8      2.4  
(Signed)      J. PRINSEP,      Assay Master.

N. B. For specimens marked 1831, as well as for remarks on the different varieties of Coal, see *Gleanings in Science*, III. 283. *Calcutta Assay Office*, 18th October, 1837.

*A Table of Analyses of Indian Coals; continued from that by Mr. JAS. PRINSEP, (in Vol. VII. of Journal, p. 197) to the close of Vol. XIX. for 1850; and including Dr. McCLELLAND'S Table in p. 73 of Coal Committee's Report No. II.—*  
*By HENRY PIDDINGTON, Curator, Museum of Economic Geology.*

No.*	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon.	Ash.	
77	J. Vol. VII. p. 706.	Mengui. <i>Jas. Prinsep.</i>	Lignites sent by Dr. Helfer No. 1	1.256	10.0	56.7	36.0	7.3	
			No. 2	1.376	9.3	53.9	37.3	8.8	
			No. 3	1.391	7.3	38.6	43.8	17.6	
		Ditto.	Pitch Coal ditto ditto No. 1 rich flaming coal and close- grained coke.	1.273	9.7	45.0	50.3	4.7	
			Ditto ditto No. 2	1.280	8.2	48.9	46.7	4.4	
			Ditto ditto No. 3	1.245	7.4	48.3	45.1	6.6	
			Ditto ditto No. 4	1.251	7.6	48.2	48.7	3.1	
78	C. C. R. Part I. Sec. VII. page 5.	Namroop Coal No. 1. Ditto.	Very ligneous.	1.302	..	48.9	47.7	3.4	
79	....	No. 2. Ditto.	More compact coal.	1.244	..	39.9	58.1	2.0	
80	page 12.	Chilmaree, <i>McC.</i>	....	1.392	..	50.0†	40.9	5.1	
81	C. C. R. IV. p. 180.	Moulmein, Mr. Blundell, <i>McC.</i>	Cannel coal.	1.177	..	42.8	54.6	2.6	
82	....	Hoong; South of Ramree 6 miles, Capt. Bogle, <i>McC.</i>	Caking Coal, .....	1.32	7.6	36.	49.	15.	
83	....	Tyvroo Ghat, Asam, Capt. Jen- kins, <i>McC.</i>	Ditto, .....	1.3	..	40.	55.	5.	

\* The numbers are continued from Mr. JAS. PRINSEP'S Table, and I add to the present one a column of references to the Vol. and page of Journal, of Coal Committee's Reports, where the Analysis will be found, and the name of the analyst, where given. Mr. PRINSEP'S Table goes to No. 59, and 17 more Analyses are added of imported coals, numbered 1 to 17, so that I have taken 76, as his last No. and 77, as our first.

† Including water.

*Analyses of Indian Coals—Continued.*

No.	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon.	Ash.	
84	C. C. R. IV. p. 180.	Palamow, Mirall, Mr. Tytler, <i>McClelland</i> .	Slate Coal, .....	1.26	7.6	44.	50.	6.	
85	....	Palamow, ditto, <i>McC.</i>	Slaty, Crop Coal, .....	1.48	..	32.	58.	10.	
86	....	Ditto Singra, ditto, <i>McC.</i>	Ditto, .....	1.2	..	25.	63.	12.	
87	....	Mergui, Lt. Hutchinson, <i>McC.</i>	Caking Coal excellent, ....	1.27	..	55.	40.	5.	
88	....	Byrung Panpie, Sylhet; Major Lister, <i>McC.</i>	Ditto, .....	1.3	..	34.	64.5	1.5	
89	....	Ditto, variety, ditto, <i>McC.</i>	Slaty, inferior, .....	1.4	..	25.	29.	46.	
90	....	Ditto, ditto, <i>McC.</i>	Surface Coal, .....	..	..	30.	50.	20.	
91	....	Ditto, a different sample, ditto, <i>McC.</i>	Caking Coal, .....	1.3	..	51.	42.	7.	
92	....	Chuppra, on the Soane, Mr. Ra- venshaw, <i>McC.</i>	Slate Coal, mixed, .....	1.5	..	32.	57.5	10.5	
93	....	Borneo, Capt. Johnston, <i>McC.</i>	Ditto, excellent, .....	1.27	..	59.6	34.	6.4	
94	....	Borhath, Assam, Lt. Strong, <i>McC.</i>	Caking Coal, ditto, .....	1.2	..	45.	52.7	2.3	
95	....	Borhath, another bed, Lt. Strong, <i>McC.</i>	Cannel Coal, excellent, ....	1.28	..	44.	48.	8.	
56	....	Chetuba, Arracan, Capt. Bogle, <i>McC.</i>	Ditto, inferior, .....	1.30	..	46.8	41.2	12.	
97	....	Khota, Singrowly, Capt. Wroughton, <i>McC.</i>	Middling, .....	1.26	7.7	54.	32.2	13.8	
98	....	Jubbulpore, Dr. Spilsbury, <i>McC.</i>	Excellent, .....	1.49	..	50.	47.1	2.9	
99	....	Near Dearee, the Soane, Mr. Ra- venshaw, <i>McC.</i>	Middling, .....	1.42	..	37.6	58.1	4.3	
100	....	Quillimané, (Cape) S. Africa, <i>McC.</i>	Surface Coal, .....	1.6	..	23.2	40.16	36.6	

No.	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon	Ash.	
101	C. C. R. IV. p. 180.	Tavoy River, Mr. Blundell, McC.	Cannel Coal, .....	1.72	7.6	62.	28.26	9.74	
102	....	Chitragong or Tipperah Hill, Mr. Sconce, McC.	Good Slaty Coal, .....	1.375	..	64.6	24.4	11.	
103	....	Petchelea Gulf, received thro' Capt. Johnston, McC.	Anthracite, .....	1.71	..	20.	74.	6.	
104	....	Doobradgapore, Mr. Jas. Pontet, McC.	Inferior Slaty Coal, .....	1.4	..	42.	33.	20.	
105	....	Jeyapore, Upper Assam, Mr. F. R. Hampton, McC.	Superior, .....	1.3	..	49.	46.2	5.8	
106	....	Pulo Chermin, Borneo, Marine Board, McC.	Very superior, .....	1.34	..	64.	32.5	3.5	
107	....	Pulo Keng, Arrang, Borneo, ditto, McC.	Inferior, .....	1.39	..	43.	30.5	26.5	
108	....	Bikrampore, Cachar, Capt. Guth- rie, McC.	Superior, .....	1.3	..	64.8	33.2	2.	
109	....	Gudada River, Dhubary, Mr. J. Bedford, McC.	Inferior, .....	1.4	..	57.4	24.6	18.	
110	....	Bunarosee Caribari Hills, ditto, McC.	Brown Coal, burns freely, ..	1.4	..	50.	40.6	9.4	
111	....	Miranpara, or Balajora, Caribari Hills, ditto, McC.	Ditto, .....	1.2 1.3	..	64.	26.	10.	
112	....	Salkora Caribari Hills, ditto, McC.	Good Brown Coal, .....	1.4 1.3	..	70.	25.4	4.6	
113	....	New Mine? Burdwan? Major Henderson, McC.	Superior, .....	1.3	..	36.	60.	4.	
114	....	Shanghai, (China.) Dr. G. Play- fair, McC.	Very superior, .....	1.29	..	33.6	64.	2.4	

*Analyses of Indian Coals—Continued.*

No.	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon.	Ash.	
115	C. C. R. IV. p. 180.	Near the falls of the Jumoona, (Assam,) Major Jenkins, <i>McC.</i>	Without exception the best specimen of Coal on the list, <i>McC.</i> .....	1.2	7.6	46.	53.	.6	
116	....	The bed of the Tervo Nuddee, (Assam,) ditto, <i>McC.</i>	Superior, .....	1.3	..	62.	35.4	2.8	
117	....	{ a } Nicobar Island, Messrs Mac- b key and Co, <i>McC.</i> c }	{ Weathered specimen, .....	1.3	..	61.4	34.2	4.4	
118	....			1.3	..	57.	40.	3.	
119	....	Dikhoos, (Assam,) Capt. Rogers, <i>McC.</i>	Most superior, .....	1.3	..	49.	46.	5.	
120	....	Dikhoos, a tributary of the Jumoona, na, 8 miles above the falls, Messrs. Masters & Wood. <i>McC.</i>	A dull Earthy Coal, .....	1.3	..	28.	66.	.6	
121	....	Badam, Col. Ousely, <i>McClelland</i> .	Very superior, .....	1.29	..	44.6	38.8	16.6	
122	J. V. Vol. XIV. p. 34	Jubbulpore, Lieut.-Col. Cox, <i>McC.</i>	Good, .....	1.31	..	32.00	60.03	8.00	
123	XVI. 371	Supposed Assam, <i>Piddington</i> .	Cannel Coal, .....	1.3	..	27.00	61.00	12.00	
124	XVII. 59	Kyook Phyoos, <i>Pid.</i>	Poor silicious Lignite, ...	1.34	12.00	59.00	37.00	4.00	
125	....	Burdwan, <i>Pid.</i>	Volcanic Coal, .....	1.28	1.00	26.40	31.60	29.20	
126	XVIII. 170	Assam, Booree Delhing, <i>Pid.</i>	Ball Coal, .....	1.37	5.00	18.90	63.60	16.50	
127	....	Prisco Pit, Newport, S. Wales, <i>Pid.</i>	Cannel Coal, .....	1.31	5.50	29.00	57.00	9.00	
128	XIX. 75	Ditto, <i>Pid.</i>	Highly pyritous Coal, which ignited spontaneously, ..	1.29	2.25	28.00	56.50	10.00	
129	....	Ditto, <i>Pid.</i>	Top Coal of the same, ...	..	1.65	24.50	69.00	4.75	
130	....	Ditto, <i>Pid.</i>	Matrix Coal of Ball Coal, ...	1.26	3.90	14.17	44.18	37.82	
131	....	Ditto, <i>Pid.</i>	Ditto ditto, .....	1.34	..	18.90	61.75	16.25	
132	....	Ditto, <i>Pid.</i>	Ball Coal, .....	1.32	..	28.00	59.60	12.40	
133	....	Labuan, <i>Pid.</i>	Bituminous Coal, .....	1.27	..	24.00	68.75	7.25	
134	....				..	36.50	61.35	2.15	

} Saline  
4.35



## Analyses of Indian Coals—Continued.

No.	Journal Vol. Page.	Locality and Analyst.	Quality.	Sp. Gravity.	In 100 Parts.			
					Water per cent.	Volatile Matter.	Carbon.	Ash.
132	XX.	365 Afzulpoor 16' N. of Ranneegunj.	Bright Coal; very promis-	..	0.45	32.25	60.15	7.15
133		Capt. Sherwill, <i>Piddington</i> .	ing, .....		18.50	23.75	29.30	28.45
		366 Mootee Jhuma falls near Raj- mehal, H. Torrens, Esq. <i>Pid.</i>	Bright Jet Coal, decompos- ing rapidly, .....		} 10.50		58.00	4.00
134	XXII.	313 Chawa Nuddee, Teesta River, Darjiling, Dr. A. Campbell; <i>Pid.</i>	Jet Coal, .....	1.02	..			
135		346 Baghavalla Coal, Salt Range, Punjab; <i>Dr. Fleming</i> , No. 1.	Lignite Brown Coal, .....	1.03				
136	....	Ditto ditto, No. 2; <i>Dr. Fleming</i> .	Ditto ditto, .....	..				
137	....	Katheer Alum—Shale Pits, <i>Dr.</i> <i>Fleming</i> .	.....	..	36.421	33.579	30.00	30.00
138	352	Singrowlee near Mirzapore, <i>Dr.</i> <i>Fleming</i> .	.....	..	50.00	43.34	6.66	6.66
139	XXIII.	381 Chawa Nuddee, Darjiling, <i>Dr.</i> Campbell; <i>Pid.</i>	Splint Coal, .....	1.32	6.80	29.20	61.10	2.90
140	383	From the Mahanuddee, Darji- ling, Dr. Campbell; <i>Pid.</i>	.....	1.32	5.50	33.60	56.40	4.20
141	384	Ditto ditto; <i>Pid.</i>	Earthy sorot Coal, .....	..	10.00	9.75	39.95	40.30
142	385	Teesta Coal, Dr. Campbell; <i>Pid.</i>	Glance Coal, .....	1.30	10.00	30.50	54.75	4.75
143	714	Ara Coal, Capt. Niblett; <i>Pid.</i>	Semi-Bituminous Coal, .....	1.28	4.25	26.50	67.85	1.40

## Analyses of Indian Coals—Continued.

No.	Journal, Vol. Page.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.		
						Volatile Matter.	Carbon.	Ash.
144	716	Ditto ditto, Capt. Niblett, <i>Pid- dington</i> .	Ditto, inferior Jet Coal, ..	1.42	11.88	32.12	32.60	23.40
145	XXIV.	Chirra Punji Coal; <i>Pid</i> .	.....	1.24	00.85	66.00	32.65	00.50
146	241	Talcheer Coals, { Moalpal, { E. A. Samuells, C. S.; <i>Pid</i> .	.....	..	14.37	17.75	35.62	3.225
			.....	1.42	3.25	36.90	51.75	8.00
147	710	Ava, Thayet-Myo Coal; <i>Pid</i> .	.....	1.36	2.50	30.25	64.10	3.15

## SUPPLEMENTARY INDEX.

---

ABDALEES, Account of the, xiv. .. ..	Page 445
Aborigines of the Sub-Himalayas, xvi. 1235, xvii. p. i. ..	73
——— North Eastern India, xviii. .. ..	451
——— South, xviii. 350, xix. .. ..	461
——— Central India, xvii. p. ii. .. ..	551
Affinities, Caucasian and Mongolian, xxii. .. ..	26
<i>Afghanistan</i> , Geography of Western, xviii. ..	553, 588
<i>Africa</i> , Meteorological combination in Southern, iv. ..	357
<i>Agra</i> , Sun-dial in the Fort of, ii. .. ..	251
<i>Alighur</i> , Price of grain at, iii. .. ..	620
<i>Allahabad</i> Pillar Inscription, iii. .. ..	105
<i>America</i> , A new fossil discovered in, v. .. ..	254
——— Progress of Science in, xvii. p. i. .. ..	155
Antelopes, Thar and Ghoral, iv. .. ..	487
——— Cheru, iii. .. ..	134
——— Fossil, xii. .. ..	769
<i>Anurádhapur</i> Ruins, xvi. .. ..	213
<i>Arracan</i> Bells vii. .. ..	287
——— Volcanic coal from, xvi. .. ..	371
<i>Assam</i> , On the Caotchouc Tree of, vii. .. ..	132
——— Gold-washing in, vii. .. ..	621, 625
——— Gold-fields in, xxii. .. ..	511
——— Notes on the Languages of, xviii. ..	183, 310
——— Upper, ancient temple of, xvii. p. i. ..	450
——— On the Mismis and Abors of, xiv. .. ..	426
——— Earthquakes in, xviii. .. ..	172
Astronomical questions, iii. .. ..	310

<i>Badakshan</i> , Note on a silver plate from, x.	..	Page	570
<i>Badeswara</i> , Temple of Durga at, vii.	..	..	828
<i>Bagdad</i> , Steam trip to, xvi.	..	..	301
<i>Bakra</i> Lat. iv.	..	..	124
———— Ruins of an ancient city at, iv.	..	..	128
<i>Baloochy</i> language vide Leech.			
<i>Baraky</i> language vide Leech.			
<i>Barhuiky</i> language vide Leech.			
BATTEN, J. H. Note of a visit to the Niti Pass of the grand Himalayan chain, vii.	..	..	310
<i>Batteng</i> , Gold Mine at, ii.	..	..	497
<i>Behar</i> , Vihars and Chaityas of, xvi.	..	..	272
———— Mica Mines of, xx.	..	..	295
———— Geological notes on, xv.	..	..	55
———— Journal of a residence in, iv.	..	..	713
<i>Bellerophon</i> , vi.	..	..	316
<i>Belwan</i> , List of Specimens from, iv.	..	..	571
<i>Bengal</i> , On the Land Tenures of, xiv.	..	..	527
———— Nooks and Corners of, xxi...	..	..	148
———— Vultures, vi.	..	..	112
———— Terrestrial and Fluviatile Testacia of, v.	..	..	350
———— Estimate of Civil Life in, I. 277, vi.	..	..	341
———— The Statistics of, xxii.	..	..	387
Bengali, cases, xxi.	..	..	105
BENSON, W. H. Note on the affinities of <i>Galathea</i> of Lamarck ( <i>Potamophila</i> of Sowerby) a Genus of Fluviatile Testacia, vii.	..	..	420
<i>Bermuda</i> Vessels, Tracks sailed by, xii.	..	..	1104
<i>Beyas River</i> , Gold-washing in the, xvi.	..	..	266
<i>Bahamawpur</i> , Route to vi. 169, xiii.	..	..	297
———— History of, xvii. p. ii.	..	..	559
<i>Bharatpur</i> , The Jats of, ii.	..	..	273
<i>Bibos</i> , Gauri Gao &c., vi.	..	..	745
BLAKE, Information regarding Illanoon Pirates, vii.	..	..	978
BLYTH, E. Descriptive Notice of the Bats described as <i>Tap- hous longimanus</i> , xi.	..	..	784
Bodo vide Kocch.			

BOGLE, A. Interpretation of the Tibetan Inscription on a Bhotian Banner taken in Assam, v. .. .. .	Page 264
<i>Boukephelon</i> , Site of, xxi. .. .. .	214
BROWN,—Account of an ancient temple at Hissar and of the ship-model at that place, vii. .. .. .	429
BUCHANAN'S History of Cocch Behar, being an extract of a passage from his account of Rungpur, vii. .. .. .	1
<i>Buddha Gaya</i> Sculptures, xvi. .. .. .	334
<i>Buosda</i> , Route through, vide Leech.	
<i>Burabur Hills</i> , xvi. .. .. .	40i
BURNES, A. On the Reg Ruwan or moving sand, a singular phenomenon of sound near Cabul, with a sketch, vii. .	324
—— Continuation of Dr. J. Gerard's Route from Bokha- ra to Meshid, ii. .. .. .	143
—— Report on ten specimens of coal from Meshid, vii. ..	848
—— and Conolly's Travels, iv. .. .. .	411
—— On the Seahposh Kaffirs with specimens of their language and custom, vii. .. .. .	325
<i>Burpetoh</i> , Earthquakes in, xviii. .. .. .	174
BURT, T. S. Note on instruments for trisecting Angles, ii. ..	159
—— Defence of Trisection Instrument, ii. .. .. .	485
—— More Danams from the Sanchi tope near Bhilsa, taken in impression, vii. .. .. .	562
<i>Cabul</i> , vide Honigberger.	
<i>Calcutta</i> , Celestial objects visible in the horizon of, ii. ..	252
—— Rain-fall at, iv. .. .. .	207
—— Daily evaporation in, xvii. p. i. .. .. .	236
—— Meteorological Phenomena, fall of Rain, &c. xvii. p. i. .. .. .	349
CAMPBELL, A. Abstract of a Meteorological Register kept at the Cathmandu Residency for the month of September, 1837, vii. .. .. .	83
<i>Candahar</i> , Route to, vide Leech.	
Caprolagus, Description of, xiv. .. .. .	247
Cases in Bengali and Hindustani, xxi. .. .. .	105
Cashgari dialect vide Leech.	
<i>Catmando</i> , vide Kathmandu.	

CAUTLEY, P. T. AND PRINSEP, J. Note on the Coins found at Behat, iii. . . . .	Page 227
CAUTLEY, P. T. Note on a Fossil Ruminant Genus allied to the Giraffidæ in the Sewalik Hills, vii. . . . .	658
Cervus, A new species of, iv. . . . .	648
——— Elaphus, x. . . . .	721
Ceylon, Ruins, vide Dambool and Anuradhapur, . . . . .	
——— Tooth relic of, vi. . . . .	856
——— Sciuri of, xviii. 600 ; Animals and birds of, xx. . . . .	153
Chakuldah, vide Nurbudda, . . . . .	
Chanderi Cotton, xi. . . . .	1188
Cheani vide Garrows, . . . . .	
Cherrapunji, Fossils from, iv. . . . .	520
CHESNEY, A general statement of the labours and proceedings of the expedition to the Euphrates, v. . . . .	675
China, Showers of sand in, xx. . . . .	192
Chittagong, Tides at, vi. . . . .	949
——— Hill Tribes of, xiv. . . . .	380
Christiania, Coins from, xii. . . . .	443
Chumaleri Lake, xvii. p. i. . . . .	201
Collimator, Taylor's, iv. . . . .	518
COLVIN, J. R. On the Restoration of the Ancient Canal in Delhi Territory, ii. . . . .	105
CRACROFT, W. Notes Relative to the Collection of some Geological Specimens in the Kassia Hills, iii. . . . .	293
——— On the Measurement of the Ilahy Guz of the Emperor Akber, iii. . . . .	360
Crocodile of Herodotus, viii. . . . .	590
Crows, rasorial, of Nepal, x. . . . .	856
CURNIN, J. A Catalogue of Stars to be observed with the moon in March and April, 1834, with the view of determining the difference of longitude of the places whereat they may be observed, iii. . . . .	94
Cutch, Legend of Vicramāditya's son in, vi. . . . .	648
——— Jain Temple in vii. . . . .	43
Cuttack, Section of a Hill in, vii. . . . .	152
Cyclones vide Dust Whirlwinds and Law of Storms, . . . . .	

<i>Dacca</i> , Rain fall at, v. . . . .	Page,	405
DA COSTA, L. On the properties ascribed in native medical works to the <i>Acacia arabica</i> , vi. . . . .	..	392
<i>Dambool</i> , Rock temples of, xvi. . . . .	..	340
<i>Darjeling</i> , Botanical notes from, to Tonglo, xviii. . . . .	..	419
———— Metaliferous deposits around, xvii. p. i. . . . .	..	137
———— Meteorology of, vi. . . . .	700,	888
<i>Dehli</i> , Notes on, v. . . . .	..	575
DE MAS, SINBALDO, On the Egyptian system of Artificial Hatching, viii. . . . .	..	38
<i>Dera Gazi Khan</i> , vide Honigberger, . . . . .	..	
———— Route from, to the Viziri country, . . . . .	111,	175
<i>Derajat</i> , History of the, xvii. p. ii. . . . .	..	559
<i>Dhaulti</i> Inscription, vii. . . . .	219, 434,	334
<i>Dhanpur</i> , vide Pokhri.		
<i>Dhimal</i> vide Kocch.		
DRUMMOND, H. Report on the copper mines of Kumaon, vii. . . . .		934
<i>Dukhun</i> , Mammalia of the, i. . . . .	..	161
<i>Dur</i> Dialect vide Leech.		
<i>Dusani</i> vide Garrow.		
<i>Egypt</i> , Geological specimens from, xvii. p. i. . . . .	..	342
Ethnology, Indian, xviii. . . . .	..	238
———— and Geography of the Sub-Himalayas, xvii. p. i. . . . .		544
<i>Ferozabad</i> , Town and Palace of, xvi. . . . .	..	971
<i>Fyzabad</i> , Land grant from, x. . . . .	..	101
<i>Garrows</i> , The Dushani and Cheanni, xviii. . . . .	..	45
<i>Ghazipur</i> , Manufacture of the oil of jessamine at, viii. . . . .	..	496
———— Ditto of rose water at, viii. . . . .	..	411
<i>Ghazipur</i> , On the saline nature of the soil of, &c. . . . .	111,	36
Ghilzais, xiv. . . . .	..	306
<i>Ghoraband</i> vide Lord.		
<i>Ghoral</i> Antelope, iv. . . . .	..	487
Gold mines of Siberia, xvi. . . . .	..	266
———— washing in the Beyas river, xvi. . . . .	..	266
Gouri gai, vi. . . . .	..	745
<i>Goojerat</i> , Damascus blade of, xvi, . . . . .	..	666

<i>Goojerat</i> , Floriken from, vi.	..	..	Page	789
<i>Gowhatty</i> , Earthquakes in, xviii.	..	..	..	173
<i>Grameswara</i> Temple, vii.	..	..	..	152
<i>Guanah</i> , Coal from, i.	..	..	..	366
<i>Guzrat</i> vide Leech and Goojerat.				
Hare, Hispid, of the Saul Forest, xvi.	..	..	..	572
<i>Hazara</i> Country, xiv.	..	..	..	393
<i>Herat</i> , Fossil Shells from, ii.	..	..	..	652
Herundinidæ, v.	..	..	..	779
<i>Himalaya</i> , The fossil elk of the, iv.	..	..	..	506
————— Snow line on the, xviii.	..	..	287, 694,	954
————— Eagle, vii.	..	..	..	20
————— Musk, viii.	..	..	..	202
————— on the Table of the Eastern, xix.	..	..	..	65
————— on the Vulture of the, iii. 452, 522 ; iv. 454 ; vii...				20
————— Wild goat and sheep of the, iv. 490 ; 710, v. 254 ; x.				
280 ; xii. 447 ; xvi. 490,	..	..	..	1003
————— Marmots of the, x.	..	..	..	777
————— Fauna of the, xiv.	..	..	..	845
————— Pika from the, x.	..	..	..	816
————— Gypsum from the, i.	..	..	289,	450
<i>Hindu Koosh</i> , vide Lord,	..	..	..	
Hindus, Lowest state among the, ix.	..	..	..	848
<i>Hindustan</i> , Historical Geography of, ix.	..	..	..	848
————— Passes into, vide Passes.				
<i>Hiranphal</i> , Journey to, xvii. p. ii.	..	..	..	210
<i>Hodesam</i> , Memoir on the, ix.	..	..	694,	783
Hog, Pigmy, xvi.	..	..	423,	593
Horsok Vocabulary, xxii.	..	..	..	121
<i>Hosungabad</i> , Geology of, iii.	..	..	..	71
————— Soil, Cultivation, &c. of, iii.	..	..	..	61
Hun Nation, Note on the, v.	..	..	..	823
<i>Hydrabad</i> , Saline Deposits in, ii.	..	..	..	77
————— Geological Specimens from, v.	..	..	..	96
IBN HAUKAL's Account of Khorasan, xxii.	..	..	..	152
————— ditto Seistan, xxi.	..	..	..	365



IBN HAUKAL's ditto Scinde, xxi. .. ..	Page - 49
<i>India</i> , Conspectus of the Ornithology of, xix. ..	229, 319, 501
— Ancient Geography of, xx. .. ..	470
— Silkworms of, vi. .. ..	38
— Land Shells of, iii. .. ..	81, 520
— Law of Morality for, A. R. xx. .. ..	190
— Meteorology of, xxi. .. ..	383
<i>Indian Ocean</i> , Carinaria in the, iv. .. ..	215
————— Balantium in the, vi. .. ..	150
————— Genus Curverus in the, iv. .. ..	698
Inscription from Ranode, xvi. .. ..	1079
Jarai, Note on the Account of, i. .. ..	66
<i>Jats</i> , Marriage rites of the, ii. .. ..	273
<i>Jubbulpur</i> , Geology of, xi. .. ..	392
————— Fossils from, ii. .. ..	583
<i>Jumna</i> Canals, xv. .. ..	213
————— Fossils, iv. .. ..	500
<i>Jyepur</i> , vii. 53, .. ..	200
<i>Kachar</i> , Memoir of, ix. .. ..	808
Kalan Masjid, xvi. .. ..	577
<i>Kalinjar</i> , Inscriptions from, xvii. p. i. .. ..	313
<i>Kandesh</i> , <i>Ærolites</i> from, xiii. .. ..	808
<i>Kashkor</i> vide Panjkora.	
<i>Kathmandu</i> , On the Meruline birds of, viii. .. ..	37
————— New genus of finirostral tribe at, viii. .. ..	35
————— Meteorology of, vi. .. ..	610, 889
————— Earthquakes at, ii. .. ..	564, 636
<i>Katticar</i> vide Leech.	
<i>Keddah</i> , Inscription from, xviii. .. ..	247
<i>Kemaon</i> , Limestone fossils from, iii. .. ..	628
————— Journey to the outer mountains of, xvii. p. i. .. ..	349,
xviii. .. ..	603
<i>Keonjar</i> , xi. .. ..	205
<i>Kharakpur</i> , Meteoric iron from, xvii. p. 538 ; xviii. .. ..	171
<i>Khoten</i> , Memoir on, iv. .. ..	653
<i>Khyrpur</i> , its population, ix. 109, .. ..	1187

<i>Kianty Hang</i> , Route to, vi.	..	..	Page	989
<i>Kopa Damau</i> , vide Lord.				
<i>Kunkur</i> formations, xiv.	..	..	..	442
<i>Kunnawar</i> , Notes on, xiii.	..	..	172,	223
<i>Kussia</i> , Alto-Relievo Figure at, vi..	..	..	..	477
<i>Kyak Khen</i> , Coal from, ii.	..	..	..	595
<i>Ladakh</i> , Churmuni lake in, xvii. p. I.	..	..	..	201
<i>Laghmani</i> dialect vide Leech,	..	..	..	
<i>Lah</i> , Hotsprings of, vi.	..	..	..	153
<i>Lahsa</i> , Itinerary from Phari to, xvii. p. i.	..	..	..	257
<i>Lahul</i> , Journal of a trip through, xvii. p. i.	..	..	..	201
Language, the Primary of the Buddhist writing, vi.	..	..	..	682
———— of the Eastern Sub-Himalaya, xvi.	..	..	..	1244
———— Punjabi, Brahmhy, Belochy, Baraky, Pashi, Laghmani, Cashgari, Turhai, and Dur vide Leech.				
———— Goand, xvi.	..	..	..	286
Languages, Comparative Tables shewing the affinity of the Greek, Latin, English, Sanscrit, Persian, Russian, Gælic, Welsh, Lithuanian, German, Hebrews and the Anglo-Saxon, xii.	..	..	..	837
<i>Lohand Khad</i> , Hot springs of, vi.	..	..	..	153
<i>Loochoo Island</i> , Wreck of the Indian Oak on the, ix.	..	..	..	916
MACNAUGHTEN, Discovery of the genuine tea plant in Assam, iv.	..	..	..	42
MACCLELLAND, J. Note on Capt. Tremenheere's Report on the Tin of Mergui, xi.	..	..	..	25
<i>Madras</i> , Mural Circle at, iii.	..	..	..	403
———— Magnetic dip and Intensity at, vi.	..	..	..	374
———— Mackenzie, MSS. at, vii.	..	105, 173, 371,	..	469
<i>Malay Cuculidæ</i> , xi.	..	..	897,	1095
———— Birds, xi.	..	..	..	160
<i>Malayan Reptiles</i> , xvi.	..	..	607, 897,	1026
<i>Malwa</i> , Huli in, ix.	..	..	..	311
<i>Manipur</i> varnish, viii.	..	..	..	70
Manuscripts, Col. Mackenzie's, vi, 397; vii. 105, 173, 371,				469
<i>Masud</i> , Account of, v.	..	..	..	635
<i>Masuri</i> , Geological Sketch of, iv.	..	..	..	690

Mathematics, Remarks on, ii.	..	..	Page 374
<i>Mathia</i> lat. iii.	..	..	483
Meropidæ, A New genus of the, v...	..	..	360
<i>Merta</i> , Geology of, iii. 238; xviii.	..	..	92
<i>Mijjerthyn</i> Somalis, xiii.	..	..	319
<i>Min</i> River, vide Fuhken.			
Mongolian affinities, xxii.	..	..	26, 121
<i>Motimasjid</i> , Sundial in the, ii.	..	..	251
<i>Murshedabad</i> Palace, viii.	..	..	552
———— Mortality of Hindu Females in, viii.	..	..	704
<i>Muttra</i> , Statistical account of, v.	..	..	216
<i>Muzufferpur</i> , Meteorological Register kept at, iii.	..	..	79
<i>Naga</i> Hills, On the, x...	..	..	129
<i>Nagpur</i> , Geology of, iii.	..	..	71
<i>Nemach</i> , Geological strata of, iii. 238;			
Nematura, a new genus of Molusca, v.	..	..	781
<i>Nengti</i> River, Journey along the course of the, iii.	..	..	124
<i>Nepal</i> Salajit, ii.	..	..	482, 605
———— Dying and Weaving in, v.	..	..	219
———— Seven cosis of, xvii. p. ii.	..	..	646
———— Additions to the Ornithology of, v.	..	..	770
———— Rasorial crows of, x.	..	..	856
———— Sundry new Mammals of, v.	..	..	231
———— Birds, Catalogue of, xii.	..	..	301
———— Rhinolphus, xii.	..	..	409
———— Military Tribes of, ii.	..	..	217
———— paradoxuros, A. R. xix.	..	..	72
———— Cervus elaphus of, x.	..	..	721, 836
———— Specimens, ii.	..	..	101
———— Lagomys, x.	..	..	854
———— Bobinæ, x.	..	..	449
———— Inscription from, iv.	..	..	196, 211
———— On the Aborigines of, iii. 215; xviii.	..	..	702
———— Chepang and Kusunda Tribes of, xvii. p. ii.	..	..	650
NOWROJEE FURDOOJYEE, Report on the weights, measures and coins of Cabul and Bukhara, vii.	..	..	892
<i>Nurbudda</i> , Journal of a passage down the, xviii.	..	..	461

<i>Nerbudda</i> , Navigation of the, xiii. ..	Page	495
—— Valley, Fossil deposits in the, vi. ..	..	487
—— Fossil shells, viii. ..	..	708
<i>Nurnoor</i> , Red sandstone from, xiii. ..	..	336
<i>Orissa</i> , Kittoe's Travels in, vii. 679, 1060; viii. 367, 474, 606,		671
<i>Ovis ammonides</i> , xvi. ..	..	568
<i>Orus</i> River, The Sources of the, i. ..	..	139
<i>Pachate</i> , Hotsprings at, ii. ..	..	46
<i>Palibothra</i> , site of, xiv. ..	..	187
Pashi Dialect vide Leech.		
Pentapotamia, vi. ..	..	386
<i>Peruk</i> , Account of, v. ..	..	505
Picada, A new genus of the, v. ..	..	778
PIDDINGTON, Note on the Fossil Jaw sent from Jabbalpur, x.		620
<i>Piplianagar</i> , Inscription from, vii. 736; v. ..	..	377
<i>Potowar</i> , Greek Sculpture from, xviii. ..	..	131
<i>Prinsep</i> , J. On Lithographs and Translations of inscriptions,		
vii. ..	..	629
Proceedings of the Zoological Society, iv. ..	..	528
<i>Pulo Leda</i> , v. ..	..	575
<i>Pundeelah</i> River, Natural Products about the, x. ..	..	509
<i>Punjab</i> , The Topes and Grecian remains of the, ii. ..	..	308
—— The salt mines of the, i. ..	..	145
Punjabi Language, vii. 538, 608, 711, ..	..	780
<i>Python</i> , vide Boa.		
<i>Raepur</i> , the site of old Mandavi, vi. ..	..	648
<i>Ramavati</i> , Inscription from, iii. ..	..	209
<i>Rangamatti</i> , vide Kansanapur.		
<i>Rangoon</i> , Laterite from, xxii. ..	..	196
<i>Ratanpur</i> , vide Grameswara.		
<i>Sagor</i> , Fossil palms and shells from, ii. ..	..	639
—— Deviation of the compass at, xviii. ..	..	410
<i>Sakki Sarvar Pass</i> , vide Leech.		
<i>Sambhur</i> salt, v. ..	..	798
<i>Sanchi</i> Inscriptions, vi. ..	..	451
<i>Sarun</i> lat, vide Bakra.		
<i>Saul</i> Forests, Hispid Hare of the, xvi. ..	..	572

<i>Saul Forest</i> , Pigmy Hog of the, xvi. 423, ..	Page 593
<i>Saurashtra</i> , The Vallabhi Dynasty of, v. ..	685
<i>Scinde</i> , Ibn Haukal's account of, xxi. ..	49
<i>Sciuri</i> of Ceylon, xviii. ..	600
<i>Scelopacidae</i> , vi. ..	489
<i>Sealkote</i> , Rajas of, xviii... ..	177
<i>Seesee</i> river, xxii. ..	511
<i>Sefan</i> Vocabularies, xxii. ..	121
<i>Sehwan Scinde</i> , vide <i>Hoste</i> .	
<i>Seistan</i> , Physical Geography of, ix. ..	710
<i>Sehawati</i> , Temples of, iv. ..	361
<i>Seoni</i> , Specimens of the Goond language from, xvi. ..	286
<i>Shahabad</i> , Geological Notes on, xvi. ..	279
<i>Shanghai</i> , Atmospheric Dust from, xvi. ..	193
SHERWILL, W. S. Notes of a Tour through the Rajmahal Hills, xx. ..	544
<i>Shipke</i> to Soobathoo, Narrative of a Journey from, xi. ..	363
<i>Siberia</i> , The gold mines of, xvi. ..	266
<i>Sikhs</i> , their Holidays, Customs, &c. xiv. ..	393
<i>Sikim</i> , Journal of a Trip to, xviii. ..	482
———— Hooker's Travels in, xvii. p. ii. ..	572
<i>Silhet</i> Coal mines, ii. ..	47
<i>Sindh</i> , Kiyjukzyae tribe of, ix. ..	1214
<i>Sitta</i> , Two new species of the genus, v. ..	778
<i>Siva</i> , Hymn to, viii. ..	355
<i>Sivalik</i> Hills, Fossil Mastodon, v. 294, 768; Hippopotamus vi. 354; Quadrumena, A. R. xv. ..	193
<i>Soane</i> River, Ancient Bed of the, xiv. ..	137
<i>Somalis</i> , xiii. ..	319
<i>Somrotee</i> , Fossil Elephant's Tooth from, iii. ..	638
<i>Sonadeh</i> , Transport of coal from, xviii. ..	594
<i>Soumeanee</i> , Some account of the Port of, ix. ..	134
<i>Srimenanti</i> , Account of, v. ..	505
<i>Striginae</i> , Piscatory genus of the, v... ..	363
<i>Sub-Himalaya</i> , Ethnology and Geography of the, xvii. p. i... ..	544
———— On the Aborigines of the, xvi. 1235; xvii. p. i. ..	733
———— Fossils of the, iv. 565, 694; v. 486, 667, 579, 739, ..	241

<i>Samsari</i> River, xiv. . . . .	Page	250
<i>Sudya</i> , Plants from, v. . . . .		806
Suidæ of Saul Forest, xvi. 423, . . . . .		593
<i>Sungie Ujong</i> , Account of, iv. . . . .		537
<i>Sutlej</i> Rivers, Levels taken between the Jumna and the, ix. . . . .		688
<i>Sylhet</i> , Vegetation in the Jheels of, v. . . . .		576
<i>Sylviadæ</i> , A new genus of the, vi. . . . .		230
<i>Syria</i> , Mohammed's Journey to, xxi. . . . .		576
<i>Tenasserim</i> Provinces, Pine Tree of the, xviii. . . . .		73
————— on the shells of the, xviii. . . . .		164
————— <i>Sciuri</i> of the xviii. . . . .		600
Thar Antelope, iv. . . . .		487
<i>Tibet</i> , A new species of Pheasant from, vii. . . . .		863
—— Marmot of, x. 777 ; xii. . . . .		409
—— Polecat of, xviii. . . . .		446
—— Catholic Mission in, xvii. p. ii. . . . .		225
<i>Tibetan</i> Antelope, a new species, xv. . . . .		334
<i>Tirhut</i> lat, iv. . . . .		124
Tortoise, Geometric, vi... . . . .		689
<i>Triveni</i> , Temple of, xvi. . . . .		393
<i>Turhai</i> dialect, vide Leech. . . . .		
Turkoman Tribes, x. . . . .		290
<i>Udayagiri</i> , vide Khandgiri. . . . .		
<i>Unchapahar</i> , Temple of Siva on, iv... . . . .		861
<i>Ungool</i> Coal, viii. . . . .		137
<i>Untadhura</i> Pass, xii. . . . .		78
Urdu Tazkiras, xvii. p. i. . . . .		541
Valmiki, Life of, xxiii. . . . .		494
<i>Vijayagadha</i> , Coal field at, vii. . . . .		839
<i>Vijayamandir</i> , vide Udayapur. . . . .		
Vikramaditya's son in Cutch, Legend of, vi. . . . .		648
<i>Viziri</i> country, vide Honigberger. . . . .		
<i>Vulcha</i> Pass, xii. . . . .		78
Writing, Notes on Ornamental Persian, ii. . . . .		613
Yak, Examination of the skeleton of a, x. . . . .		449